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WOMAN'S WORK FOR WOMAN.

VOL. XII. AUGUST, 1896. No. 8.

A GREAT many earthly hopes have been torn up by the roots in the early death of Mrs. Oscar Roberts, but, for herself, it is only going a little sooner to eternal joy in the presence of the Father. A member of the Society of Friends, she was drawn into the missionary life, not by the claim of a church upon her service but the deeper call of her Saviour. She left her class at Ann Arbor a few weeks before their graduating in medicine, in order to hasten to Africa in September, 1894, and began practice among the sick as soon as she arrived at Batanga. Her letters have breathed a cheerful content. "Do you wish to know something about the place in which we live? It is a beautiful place. If you could see it you would not believe yourselves in the Dark Continent." And more than once: "I shall live until I can say, like Paul, 'I have finished my course.'" Miss Nassau wrote of her while she was still in health: "The Doctor is a very dear woman. I know few who possess all her ability with such sweet unconsciousness and almost childlike simplicity." Many prayers will be offered throughout the Church for Mrs. Roberts' bereaved husband in Africa, for her comrades with whom she went forth, the poor people to whom she ministered. We bespeak these prayers also for her no less bereaved parents in Westfield, Indiana.

AT last the Laos Mission has been authorized to open Chieng Hai as a station.

THE Laos Mission Commiteee found, on their recent trip to the North, that half the Lao-speaking race live east of the Cambodia River in what has lately become French territory. The committee received hospitable welcome from all French officials whom they met and learned that the Roman Catholic propaganda is, at present, chiefly occupied in Cochin China.

"A NOTABLE experimental feature of our tour," is Dr. McGilvary's language, regarding two bands of Lao evangelists who were dispatched much farther north than the committee were themselves able to go. These bands were absent nine weeks and the results were highly satisfactory. One went into English territory west of the Cambodia; the other penetrated east to Muang Pong and Muang Sing (where the "Governor, a keen man, asked pointed questions" in 1893). Each band took along as many portions of Scripture and tracts as five men could carry and nearly all were disposed of. They returned bringing the name and village of every person who had received books, and the testimony that some had embraced the Gospel upon hearing it, and nothing hinders the reception of the printed Word among thousands in those distant places.

LAST mail from Peking reports Mrs. Gill down with typhoid fever and half a dozen other members of the station on the sick list. The city is in a filthy condition and dysentery and malaria are rife. These are precious lives and, though we may not have heard of them, others equally precious are doubtless in equal peril from similar causes. It is always seasonable to pray for the health of our Missionaries in unsanitary Oriental cities.

A LETTER enclosing stamps but *without any signature* has been received by the Treasurer of WOMAN'S WORK. The blotted postmark appears to be "Holyoke, Mass." We shall be grateful to any one who will help us find the pre-occupied young lady who mailed that letter.

A GLASGOW newspaper states that twenty-three Woman's Foreign Missionary Societies were represented by delegate, in the recent conference of the Presbyterian Union. The next conference will be held in Washington City and Mrs. Cunningham of Wheeling, W. Va., was chosen president for the coming year. Miss Parsons, of the New York Board, conducted a Question-box exercise, and Miss Annie Montgomery was one of the missionary speakers.

FOR, after fourteen years' service in Persia, Miss Montgomery has been persuaded to come home on furlough. A warm welcome

awaits her wherever she may go among the churches, but especially within the New York Board.

A CHRISTIAN Endeavor Convention was held in Zacètecas, Mexico, in June. All the Protestant churches, except the Methodist, were represented and most of the audience of five or six hundred were Mexican Endeavorers. The Saltillo delegation from our mission school, on their return, took the Sunday evening service and reported the Convention.

THE third annual Christian Endeavor Convention of China was held, in May, at Shanghai. The dialect difficulty was apparent, some Chinese brethren lamenting at the close of a meeting, conducted entirely in the Chinese language, that all they could get was *Ye-soo* (Jesus).

A LITTLE Japanese girl ten years old, who attends the Itoya Machi mission school, is adopted daughter of a lady of good family but a devout Buddhist. This lady had in her house a shrine, worth about $70, which she constantly used in idolatrous worship. The little girl having learned at Sunday-school that there is but one God and idol worship is sin, at once applied the truth at home. Result, the mother sold her idols, attended Christian worship and has become a believer in Jesus. The evangelist of that section reported the case to Mr. Haworth of Osaka.

THE remark in Osaka Mission meeting that "nothing had happened at the Naniwa School, during the month, to call for special mention," drew forth the comment from one of the brethren that "this is evidence of the quiet, steady manner in which the school is doing its noble work." We thank him for the suggestion. It is applicable to many of our best schools. There are no startling outward events, but as the brass is patiently hammered blow on blow, the coral reef is built up atom by atom, so character in these Japanese, Persian, Syrian, Brazilian girls is taking shape and being built up for life eternal. Their potent influence as future mothers, in the homes of their people, depends upon it, and the true teacher knows that she has to put nothing less than her own heart and life into such training. No class of missionaries comes home on furlough more exhausted than teachers who have lived and wrought in the midst of a houseful of girls. May all our friends, the teachers, have the advantage of a free and restful vacation this summer.

THOSE Japanese who broke into the Palace at Seoul and murdered the Queen of Korea last October were acquitted on trial in their own courts. One Korean was hung for complicity in the event, and eight were banished.

EVER since February, the King of Korea has remained at the Russian Legation and issued his edicts from there.

AN American syndicate has permission to build a railroad from Seoul to Chemulpo.

THE name Chou Han became notorious in connection with scurrilous and blasphemous pamphlets and placards* which were spread abroad in the Yangtze Valley in 1891. They were printed in Hunan Province and had a great influence in inciting anti-foreign sentiment. They were so bad that they were finally suppressed and Chou Han was, for a time, under arrest. Dr. Griffith John, the well-known English missionary of Hankow, has for some time been writing letters to Chou Han and supplying him with Christian books, and he now makes the delightful announcement in the London *Chronicle* (July) that "a great change has come over Chou Han." He has renounced spiritualism, given up worshiping idols, broken away from his anti-foreign associates, and only fear prevents his acceptance of Dr. John's pressing invitation to visit him at Hankow. Hunanese Christians there are praying earnestly that

"While the lamp holds out to burn
The vilest sinner may return,"

and they have every encouragement to pray. Chou Han is a scholar of no mean ability.

PROBABLY the first foreign woman to venture into Hunan is Mrs. Lingle, who went last autumn, by sedan chair, about one hundred miles north of Sam Kong to Kia Hwoa where there are seventeen Christian women. Some of the literati asked her to teach them mathematics. Several Hunanese girls are in school at Sam Kong, and the first Protestant Church of Hunan was organized by Mr. Lingle, two years ago.

THE *Independent* of July 9 prints an open letter by a Missionary, entitled "American Citizens or Outlaws—Which?" It is a manly protest against expressions contained in a speech by Senator Sherman, to the effect that our government "cannot follow and protect" missionaries who go to "distant, semi-civilized countries." We can only point our readers to this letter instead of printing it, as we would like.

* A specimen cut was given in WOMAN'S WORK, Feb. 1892.

OUR MISSIONARIES IN KOREA,

AND POST OFFICE ADDRESSES.

Mrs. Oliver R. Avison,	Seoul.	Mrs. S. F. Moore,	Seoul.	Mrs. J. E. Adams,	Fusan.
Miss Susan A. Doty,	"	Miss Ellen Strong,	"	Mrs. W. M. Baird,	"
Mrs. Daniel L. Gifford,	"	Mrs. H. G. Underwood, M.D.,	"	Mrs. Chas. H. Irvin,	"
Miss Anna P. Jacobson,	"	Mrs. C. C. Vinton,	"	Mrs. Jas. S. Gale,	Gensan.
Mrs. Frederick S. Miller,	"	Miss Katharine C. Wambold,	"	Mrs. W. L. Swallen,	"
		Dr. Georgiana E. Whiting,	"	Mrs. Graham Lee,	Pyeng Yang.

In this country: Miss Arbuckle, Pueblo, Colorado.

HOW RELATIONS WERE ESTABLISHED BETWEEN KOREA AND AMERICA.

The Hermit Nation for ages acknowledged the suzerainty of China. For seventeen centuries it was claimed by Japan as tributary. But tribute to Japan was intermitted with every loophole of opportunity, and west of the Yalu River a neutral strip of land was maintained, until 1873, which a Chinese might cross only at the risk of his life. Aversion to Occidental nations was expressed with equal openness. In 1845, Kim, a Korean, was put to death at Seoul "for communicating with the Western barbarians."

Our country was the first of Western nations to secure a treaty with the Hermit. Would that all the approaches of Americans to Korea had been conducted in the same honorable spirit as characterized the treaty-making. We may as well admit at the outset that they were not. As Mr. Griffis says:*

"Within one year (1866) the Korean government, having three American cases to deal with, gave a startling illustration of its policy—with the distressed, kindness; with the robber, powder and iron; with the invader, death and annihilation."

The first instance refers to the wreck of the American schooner *Surprise* off the west coast. Korean magistrates treated the captain and men with greatest hospitality, gave them food and clothing and escorted them on horseback to the frontier. The third reference is to the notorious *General Sherman* affair. This was an armed schooner owned by an American, which, under disguise of a trading expedition, went to Pyeng Yang for the shameful purpose of robbing the royal graves, supposed to contain coffins of pure gold. The vessel never returned, and the most reliable reports indicate that all on board perished at the hands of, not Korean officials but the frightened and exasperated people.

The second "American case" was more strictly an international one. An American citizen supplied the funds to charter a steamer which, commanded by a North German and carrying that flag, with a French Jesuit missionary for guide, went to Korea with a similar disgraceful aim as the *General Sherman*. After a futile ten days they left two men slain on shore and retreated.

BATTLE-FLAG CAPTURED BY U. S. MARINES IN THE HAN FORTS, 1871.

In 1867 the State Department at Washington despatched two steamships to inquire into the fate of the *General Sherman*, three Americans having been on board. This act was followed in 1871 by measures for instituting permanent relations with Korea. The United States Minister to Peking, Mr. Low, sent a diplomatic letter to the King of Korea. Rear-Admiral Rodgers followed the letter with five vessels, but unfortunately, *without waiting to receive the answer*, sent a surveying expedition up the Han. The Koreans, seeing from their forts two armed gunboats headed for their capital, opened fire with their old-fashioned guns and bad powder. They said afterwards, "they supposed any nation would have done the same." One man on our boats was wounded and our flag had been "insulted," therefore the Admiral sent seven hundred and fifty-nine men right away to punish the Koreans in their forts along the Han. A mighty nation like ours, with its modern appliances of war, made pretext to move upon little backward, heathen Korea.

* See *Corea, The Hermit Nation*, p. 390.

It is an inglorious memory. One long, beautiful Sunday in June was spent by our marines in destroying a line of fortifications on the river, burning stores of rice and huts of poor people, making a forced march and ending with a hand-to-hand struggle with a brave garrison that fought to the last man. It was, forsooth, "a famous victory." Only three Americans killed and ten wounded, against about three hundred and fifty dead Koreans. Five forts were captured, fifty flags, four hundred and eighty-one pieces of artillery. It is not strange that, sixteen years later, there was a strong party at court opposed to forming a compact with the United States; it is only wonderful that there were any Koreans to approve it. The treaty was a long piece of diplomacy, attended with infinite weariness and ceremony, but through the kind offices of Li Hung Chang and Mr. Angell, American Minister to Peking, it was effected by Commodore Shufeldt and the document was signed May, 1882, under a pavilion overlooking the harbor at Chemulpo. It was written in both Chinese and English. Article IV. covers questions of missionary residence:

"American citizens residing in Korea and peaceably pursuing their calling shall be protected in their persons and property by local Korean authorities, who shall not allow them to be insulted or injured. If any lawless person should attempt to damage the house or property of an American, the local authorities shall immediately inform the Consul and send officers to arrest the ringleaders and punish them severely, according to law," &c.

Article VII. forbids all trade in opium. The export of red ginseng is also forbidden.

The year after America secured her treaty Great Britain followed suit, and Germany, Russia, France, Italy soon profited by their example. Value of the foreign trade in Korea in 1894 was $11,057,892, against $7,986,840 in 1893. Great Britain has the bulk of trade.

General Foote was the first Minister Plenipotentiary to represent our country at Seoul. Dr. H. N. Allen was physician to the Legation, and with his name begins the introductory chapter of American missions in Korea. But it will require many Gospel sermons, preached by men full of love and the spirit of brotherhood, to wipe out the stain of blood that rests upon the record of that June Sunday when the flag of the United States was avenged of Korean insult on the Han.

AN OPEN FIELD AND A LOUD CALL.

MY medical work here, in Pyeng Yang, brings me so much among women and children, that I am naturally very partial to "woman's work." The women of our station not being up here yet—though soon to be—has made it necessary for us two bachelors, Rev. Samuel Moffett and myself, to do woman's work. Many of our most valuable hints have come from WOMAN'S WORK FOR WOMAN, though had we received some special advice on man's work for woman we should have done better.

The fact that of all the people converted in Korea, only *one-third* as yet are women, has made us anxious to improve in that direction. The salvation of a country rests in its mothers. It is all very well, appropriate and necessary for us to have our services and work among the men, with a room divided off for women as Oriental custom requires, but for a proper following up of our general teachings there is an absolutely necessary line of woman's work. Of fifteen hundred patients whom I saw in three months, nearly half were women and children, and scores of families could have had the Gospel brought nearer had a woman been devoting her time to them.

In Korea, as elsewhere, women are more noted for religious zeal and devotion than men, and so we find them as priestesses, who are able by incantations to cure sickness. They drive out the evil spirit of the disease, as well as devils. This form of religious superstition is confined almost exclusively to women. It is wierd, interesting and pitiable to observe them as they sit around in a circle, three or four old women beating drums or sticks, while in the middle one gayly dressed is swaying, beating cymbals or ringing a bell, weeping and singing or chanting set formulas. Food in great variety and delicacy is provided for the spirits. Withal, their faith is not so firm but that Christian influences would soon deliver them from its bondage and from sin. As a matter of fact, the false religions of this country seem to be tottering to their fall. Buddhist and Confucian temples are deserted and decaying here in Pyeng Yang. I can find, from the letters and reports in missionary papers and journals, no country where conditions are so favorable for the spread of the Gospel as here in Korea.

But in Pyeng Yang, woman's work by woman is as yet untouched. I doubt if a woman physician would be admitted to more

homes than I am, but she would certainly exert more influence among the women members than is possible for me. A nurse would make herself invaluable in a short time. There should be added to our missionary force here, immediately, a woman who could give her whole time to her Korean sisters. And I will guarantee a most shining report, a perfect delight in happy work, and, best of all, a harvest of souls which I am afraid can be brought to the cross in no other way than through *woman's work for woman.*

J. Hunter Wells (M. D.).

JOYFULLY STARTED FOR PYENG YANG.

[Written May 1. Received since Letter Department was made up.]

You know that we were expecting to go up to Pyeng Yang this spring. Now we are on the way (at Chemulpo) and it seems as if my heart would overflow with joy. Two very happy years we have spent in Seoul and I am glad of the experience there; but, although sorry to leave the dear friends, I am so happy to go there seems to be no room left except to rejoice. We came in a rainstorm, but our chairs were comfortable and our wraps kept us dry. We remained over night at the half-way house, a Japanese inn. My mother, Dr. Wells, Mr. Lee, Baby Mylo and myself formed our party. Yesterday Mr. Moffett came in from his trip to China. We are such a happy party and right after lunch we are to go to the steamer.

Remember woman's work in Pyeng Yang for it is going to be great, and I feel so weak. But the Lord is strong.

Blanche Webb Lee.

ILLUSTRATIONS OF KOREAN SPIRIT WORSHIP.

Although the number of listeners has been more than doubled the past year and the amount of work accomplished has been greatly increased, I have felt, as never before, the unimportant part I have taken in it all. A shepherd's crook or an earthen pitcher would doubtless have served the Lord's purpose just as well, and I have often asked myself, can it be that my faltering words have had anything at all to do with the conversion of these women who, one after another, are coming out clear an strong for Christ.

The Sunday morning meeting, which Susanna and I conducted in the little building provided by friends in Washington City, resolved itself into a believers' meeting as most of the women who regularly attended count themselves believers. Some were baptized. Hitherto there had been no meetings held in Gensan proper, no building having been provided there, and, although longing for a place in which to meet the women of that part of the city, I thought it wiser under the present money pressure not to ask a house directly of the Board, and yet to pray for one. The meetings were originated and found a habitation on this wise:

Two women came to see me, who said their husbands had been attending Mr. Gale's meetings on the hill, and they had heard that Jesus Christ could cast out devils and that was just what they wanted Him to do for them. Their homes were full of evil spirits. They could not sleep for the strange sights and sounds. Sometimes it seemed as if sand were dashed against their windows and again as if water was being poured from one dish into another. Night after night they had searched for the cause of these disturbances with no other result than to find the cupboards and dishes moving about the house in a mysterious way and large earthen jars placed inside others which had such narrow necks that none but supernatural power could have gotten them in, and no one could get them out. They had spent much time and money in devil worship and sacrificing, hoping in that way to get peace, but things only grew worse. Their husbands had heard at the meetings that Jesus Christ could cast out evil spirits and if this were true they wanted to know what they must do in order to get Him to cast them out of their houses.

We sat down on the rug and spent most of the afternoon reading the Scripture accounts of Christ's power over devils and they were so glad to learn that "He is the same yesterday, to-day and forever." They learned also how the presence of the Holy Spirit in their homes would be a safeguard against evil spirits.

It was not long before we heard that these women had given up sacrificing and devil worship, and were praying God to send the Holy Spirit to dwell with them. Soon they

came to tell us that their homes were all peaceful; no more strange sights and sounds; no more sorcerers or exorcists, but joy and happiness such as they had never known. Both they and their neighbors were filled with awe and wonder, and wanted me to come and teach them more about Jesus Christ and the Holy Spirit.

This was in early spring of 1895. Since then I have held meetings at one of their homes on Sunday afternoon with an attendance of from thirty-five to one hundred.

By September, quite a number of the Gensan women were really interested in Christianity. The two, out of whose houses the evil spirits had been cast, were baptized with all their families, and it is beautiful to see them teaching to their little children, prayers, chants, and portions of the Scriptures. One little fellow, five years old, has shown a wonderful memory, and his mother is one of the brightest and bravest women I have known in Korea, standing fearlessly by the Gospel in the face of insult and heathen taunts.

The other woman of the two is more timid and quiet, but she also is perfectly decided in her faith in Christ. One Sunday when she went home from meeting and saw a ball of fire alight on the roof of her house, setting the thatch in a blaze as the spirits had often done before, she called in her neighbors and said: "I am not frightened. Though the devils burn down our house, I will never again offer prayer or sacrifice to them." The fire was put out and they have had no more trouble.

The names of these women are Mrs. Kim and Mrs. Kwem. Mrs. Shin, of Kai Mal, is another of the new Christians. She has been a regular attendant Sunday mornings, with one baby tied on her back, another in her arms and a third holding to her skirt. In addition, one morning she brought a nice looking woman, who said, "I came because I have been thinking about my sins. I never cared about them till I came to live near Mrs. Shin. At first the neighbors told me not to go near their house, for they had taken up with the new religion and were dangerous people. But the other morning I was passing on the way to the spring, when through the open door I saw the Shin family all bowing in worship. I stopped to listen and that prayer has made me think of my sins."

A man, who had seemed in earnest, all of a sudden stopped coming to services, and we found that his old mother bitterly opposed his having anything to do with the foreigners' religion; so we had been praying for this Mrs. An. One day the Lord sent her and one of her friends to find us and to ask us to tell them about the religion of Jesus. The evil spirits had been troubling them and they had tried to have them captured and put into a bottle. but this had failed and they wanted to know what to do. They spent most of the day listening and asking questions, but Mrs. An shook her head and went home in doubt. The other woman seemed more ready to accept Christ. She had been the mother of fifteeen children, all of whom had died, leaving her childless and almost mad with grief. She left her home and went on a pilgrimage to the top of a sacred mountain where she prayed night and day, not to the evil spirits, but to God. She asked Him to give her one more child, and pointing to a little boy eight years old, she said: "This is the child given in answer to my prayers. Now I want to thank God and learn how to worship and serve Him." The next Sunday she came to our morning meeting and said that she had decided to give up ancestral worship and sacrificing and had begun to trust Jesus. Her friend, Mrs. An, was at first held back by fear of offending the evil spirits, but soon she too began to come to our meetings and her son also took his place in the men's meetings.

Harriet G. Gale.

MAP FACTS.*

The Korean peninsula with its outlaying islands is nearly equal in size to Minnesota or to Great Britain.

Ancient Chosen, Land of the Morning Calm, according to Korean records included the northern half of the peninsula and a part of Manchuria.

The name Korea is derived from Korai, the official title of the nation from the eleventh to the fourteenth century. The old term Chosen was restored in 1392.

Population, according to the last government census is 10,518,937.

There are eight provinces, each having a seaboard.

The Yalu is the longest river, and the Han on which the capital is situated is second in size. A range of mountains extends north and south in a wavy, winding course. Some passes are 3,000 feet high. Torrents of rain fall in the hot summers and deep snows prevail in winter, when snow shoes several feet long are in requisition.

The civilization is one of the oldest in the world. The aborigines, who lived in caves and dressed in leaves, learned letters and medicine from the Chinese who began to colonize the north in 1122 B. C.

* A large part of these "Facts" are derived from Mr. Griffis' standard work upon "Corea, the Hermit Nation."

Exports for ages have been ginseng, gold dust, furs, and hides, in the North. In 1890 the heaviest items sent out from the southern port were in their order—ice, beans, dried fish, cowhides, wheat, barley, raw cotton. Korean pearls had repute in ancient times and the people, while still barbarians, wore necklaces of pearls and sewed them in rows upon their garments.

Fauna and Flora are extensive.

The foods used are rice, barley, millet, beans, taro, lily-bulbs, sea-weeds, acorns, radishes, turnips, potatoes and many fruits. Beef, pork, fowls, venison, fish are eaten, and all sorts of condiments.

The feudal system has had immense influence and serfdom is common.

There is not a railroad in Korea. Travel is by horseback, on foot, in sedan chair and on ox-back. Six roads of the first class, twenty to thirty feet wide, traverse the peninsula and converge at Seoul. In summer the roadbed is dust, in winter a slough of mud.

The city of Pyeng Yang is fifty miles from the mouth of the Ta-tong River; population, 100,000. The province is rich in minerals, the people are more soldierly than in the South. There are thirty nine cities.

Pyeng Yang has been the scene of several battles. The last was fought in September, 1894, when the Japanese gained one of their three most important victories over the Chinese.

It is 150 miles direct from the mouth of the Ta-tong to Chefoo, China. One mile equals three *li* (lee).

Cho Nam Po, in the North, is selected to be the new and fourth treaty port.

Seoul, the capital, is 27 miles from its port, Chemulpo, by land and 65 miles by the Han River, on which ply "little excuses for steamboats." The low hills are green along the banks, but have been almost denuded of trees in order to drive out the tigers.

Population of Seoul, 250,000; houses generally one story high and Buddhist temples scarcely more imposing than common dwellings. Among the finest structures are the eight gates in the city wall.

Kai-seng (or Sunto), fifty miles northwest of Seoul, is the second city in commercial importance, center of the ginseng business and surrounded by fertile farms.

Fusan has been the gateway to Japan for centuries. They are connected by telegraph cable and it is four hours by steamer to Nagasaki. Japan acknowledged the sovereignty of Korea by the treaty of 1876.

Fusan is in the most populous, one of the richest and the most strongly Buddhist of the eight provinces. Many Roman Catholic converts have been martyred in its cities, particularly at Tai-ku (Tagoo?).

Gensan is in Ham-Kiung Province, which borders on Russia and is separated from it by the Tumen River. For two generations back, the Korean government has stationed sentinels along the Tumen and death was the penalty for crossing the boundary. There are fifteen walled cities in the province. The native town contains 20,000 people; a Japanese town, 1,500.

CHOLERA TIME IN KOREA.

JUST a year previous to the time you read this in the mid-summer quiet of your comfortable American homes, we in Seoul were in the midst of confusion and death due to the prevalence of an epidemic of Asiatic cholera. I never before saw the people of the city so disturbed by the approach of any disease; and their efforts to free themselves from the power of the pestilence brought to light a number of curious customs. Passing along the streets one frequently saw pasted over the outer door of a house a piece of paper about the size of a comic valentine, bearing a large colored picture, such, for instance, as a powerful, fierce-looking individual thrusting a sword into a fallen, hid-

eous demon. Cholera is sometimes known among the common people as the "rat disease," referring to the cramps that frequently creep up the legs of cholera patients. So one of the pictures represented a ferocious

BRONZE INCENSE BURNER. SIX INCHES HIGH.
[Drawn by Mrs. Lee.]

cat staring out of countenance a mild, timorous rat. A superstitious people thus thought to scare away the pest. Enterprising Japanese in one or two places had seized the opportunity to sell to Koreans a picture representing one magnified specimen of vermin doing to death another of his kind. At the side was Chinese writing, a free translation of which would probably read, "Use Ohashi's bug exterminator." At any rate it looked fierce, and that was enough for Koreans. Lime had been used as a disinfectant, and some Koreans seeing this jumped to the conclusion that it, too, must be a charm; so, on and around many doors might be seen great daubs of whitewash. Of course, much Korean medicine was taken. Here and there might be heard the blind sorcerer musically gurgling his rigmarole of incantation.

But a more interesting feature of cholera days was the sacrificing to *Hananim*, the "Lord of Heaven," under which term Koreans apparently have a vague conception of Providence, or God as he is revealed in nature. In certain neighborhoods a couple of straw ropes a long distance apart would be tied across the street, six or eight feet above the ground, and to these would be attached strips of writing, the burden of which was that the halt, the unclean and the dead must not pass that way, because sacrifice had been, or was about to be, offered by the neighborhood to *Hananim*. There was sacrificing on mountain sides, on bridges, on the larger streets of the city. A number of times I found the street closed with a network of straw ropes, and had to trundle my wheel through back alleys in order to pass the obstruction.

I saw some of this sacrificing one night about ten o'clock. It was on South Gate Street, not far from the place of the great bell. As I turned the street corner the tent with its brilliant twinkle of lights was revealed. Close at hand the tent was seen to be rectangular, large, high and partially open upon one side. The walls and top were white except where a broad band of red ran around the top of the walls on the inside. Two lines of young men with lighted sticks of incense in their hands formed an open passage to the entrance. Within the tent was a bright and really beautiful spectacle. From the roof hung long draped lanterns of red cloth, and glass lanterns painted with bright flowers. At the sides of the tent near the door were two platforms and, beyond, a higher platform filling the rear of the tent. Across the back of this platform was spread a long table which, considering its use, might properly be termed an altar. At the back of the altar on a great wooden tray, with its head hanging over the edge, was a whole boiled pig. In front of this, but with an open space in the middle, was the simulation of a row of columns, each a foot in diameter and two and a half feet high. The columns were built of apples, plums and various kinds of bright-colored sweetmeats. The blending of colors, arranged sometimes in squares, sometimes in spirals, was really artistic; and the effect of the altar as a whole, lighted up with great candles at the corners, was most pleasing to the eye. Perhaps a dozen men, clad in their best, with candles or sticks of incense in their hands, participated in the worship. There was much intoning of written prayers, with bowings here and prostrations there. Nine sacrificial brass cups were successively filled with wine at a sideboard, waved in the smoke of an incense burner kept constantly lighted in front of the altar, then placed in the vacant space in front of the boiled pig. Later, tissue paper columns were lighted by three men at the front of the tent. When each paper was all but consumed, the remnant was inserted in the top of a new paper,

and soon the ashes were raised by the hot air into the top of the tent. As each paper was lighted, the name of a man in the neighborhood, probably a contributor, was read. The pile of papers looked so formidable that, at this point, I took my departure. The whole ceremony was reverent and impressive. One old man in particular seemed affected by the solemnity of the occasion.

On my way home, perhaps two hundred and fifty feet from the tent, I paused where in the middle of the road were set two tall lighted candles. Back of these upon a low, small table, was a tray with a boiled ox's head, whose horns had been removed, elevating its nostrils to the sky. Beside it was a tray of sweetmeats and behind the table a couple of long mats, presumably to kneel upon, were spread upon the ground. I passed a few words with a young man who was in charge. I could not gather from what he said that there was, in any sense, confession of sins in the sacrifice; only a plea to Heaven to release them from the scourge. The next day the tent would probably be moved to another locality, and another neighborhood would take up the burden of entreaty for deliverance.

But those in the city who knew God, not as he is conjectured in the obscure book of nature but as he is revealed in his Holy Word, were engaged not only in praying but in watching by the bedside of the sick.

During the epidemic, whether as cholera inspectors or as physicians and nurses in the two cholera hospitals, nearly all the members of the two Presbyterian Missions, the Baptist Mission and the medical staff of the Methodist Mission were engaged in fighting cholera. It was work hard and trying, both to the health and sympathies of the workers. It was done in the heat of summer, after a year of mission toil, just when tired bodies needed rest; done night and day, in the midst of suffering and grief, among the dying and the dead. But again it was done for Christ's and humanity's sake; and that made all the difference in the world.

BRASS BELL SUSPENDED FROM EAVES OF A TEMPLE. THE WIND BLOWING THE FISH RINGS THE BELL.
[Drawn by Mrs. Lee.]

A number of Korean Christians cheerfully joined in the perilous work. And it is a cause for gratitude to God, that while death was all about us, like the destroying angel in the households of Egypt, none of the foreign community and but two or three of all the Korean Christians in the city were taken away by the dreadful disease.

Daniel L. Gifford.

REPORT FROM PYENG YANG PROVINCE—EXTRACTS.

In February, 1891, there were two professing Christians in Pyeng Yang City. October 1, 1895, there were 20 and 82 catechumens; in the whole province there were 73 baptized persons and 195 in inquiry classes. Baptism has been administered with extreme caution.—EDITOR.

I.—SUNDAY SERVICES IN THE CITY.

IN Pyeng Yang City we have the East Gate Church. We consider this *the* church. Here every Sunday afternoon service is held, here catechumens are received, the sacraments administered and the benevolent offerings are made. Here also, every night, members gather for prayer and Bible-study under direction of Mr. Han. Wednesday, regular prayer-meeting is held.

In the *sarang* books are on sale and this room is open at all times to members or others. The expense is borne by the Native Church. A marked distinction is made between the use of the *sarang* and the church. A placard is posted which calls attention to the fact that the church is open every day for any who may wish to enter for prayer, meditation, Scripture reading or study, while the *sarang* is open not only for religious but also for social or secular conversation.

Every Sunday morning all members of the church are expected to attend the service which is held at our residence outside the city wall, but as yet we have not looked upon this as a church. The rooms have already proven far too small and our plan is to arrange for separate assemblies Sunday morning, one at the church, one at our residence, a mile apart, making two congregations which shall spend the morning hour in Bible Study, something after the manner of a Sunday-school. These two congregations will then unite in the afternoon in worship at the church. In time, as

the morning congregations become too large for the quarters provided or as groups for Bible study may be formed in other sections, we shall again divide, arranging for gathering little groups all over the city and surrounding country; all, however, to unite in one central church in the afternoon service, until such time as it may seem wise to establish a second church which the Koreans themselves shall provide. This plan we believe helps to develop the *esprit de corps* of the church and provides for thorough instruction of converts and catechumens.

Of those received as catechumens on public confession of faith, many were from the city, many from villages far and near, some as far distant as Eun San, Syen Chyen, Maing San, and even Kok San in Whang-hai province. These latter have taken with them gospels and tracts, with specific instructions to gather in their own villages as many as they can, every Sunday, and then, just as far as they know the truth, to instruct their neighbors and with them join in worshiping the only true God. Some day when we shall be able to follow up these men, we shall find that they have been sowing much seed.

II.—HOW THE TRUTH WAS CARRIED TO ONE TOWN.

The work at Sak Ju is the result of the teaching of two men who attended the last Training Class held in Eui Ju, eighteen months ago. One of these, a doctor named Paik, became deeply interested, seemed sincerely repentant of sin and desirous of serving Christ. He went back to his home, full of joy and evidently intent on making the good news known. Ever since, I have been hearing of his active labors. Services have been held at his house every Sunday and Mr. Yang, who has more recently visited there and given them better instruction, says there are over a hundred men, in different villages, who are interested and he has given me names of thirty-five whom he believes to be thoroughly sincere in their profession of repentance and faith. These men are not enrolled as catechumens, though under instruction.

Paik, the doctor, last summer gained the gratitude of the whole city of Sak Ju. During the cholera every physician in the neighborhood fled—he alone remaining. With faith in God, he determined to stay and do what he could to relieve the suffering. Night and day he was incessantly at work and was the means of saving the lives of not a few. When the cholera was over, his services were recognized by a grateful community, who called attention to the fact that he alone remained with them and not only administered medicines but prayed with them and sought to comfort them. A generous subscription was taken up for him. He is a man of wide acquaintance, as a physician travels a great deal, and wherever he has gone he has spread the news of the Gospel of Christ.

It is with peculiar pleasure that I look forward to re-visiting Sak Ju, the only place in all Korea where I felt that I came seriously near being mobbed. Three years ago when, as the first foreigner ever seen there, I entered the city, I was met by an old woman who scowling upon me shook her fists, as though terribly enraged by my appearance. All day Sunday, as I talked to them of Christ, a sullen, angry mob gathered about the inn, my boy overhearing the various propositions which were made to seize and beat me. With Paik, the doctor, at my back, I anticipate a very different welcome and shall hope to find among those now interested some who heard the Truth for the first time on that Sunday which I passed in Sak Ju.

S. A. Moffett.

THE MISSIONARY WIFE'S SIDE.

[From a letter, not intended for publication.]

Mr. Taylor has just returned from a two months' tour through North Lakawn province. It took some time in preparation for so long a tour, and now, as I behold that promiscuous heap of bedding and clothing, of kettles and pans, tent, organ, books, table, chair, left-over supplies, medicines, etc., and the condition they are in, I feel that another task is before me. But I am glad and thankful that we were well enough for him to be gone so long and make such a tour of these new villages. *He pitched his tent nineteen times and only once where there were any Christians.*

Since 1896 has been ushered in, we realize that it completes eight years of our life in Laos. We are planning now for vacation. Did it not mean a renewal of strength in body, mind and spirit, I think we should prefer not to make the change. Such a long journey with three little ones, it almost overwhelms me to contemplate. For one very especial reason I am anxious to go, which is that the children will then learn English. I

shall be a happy mother when my little ones are able to talk with me in my own tongue. They understand me perfectly when I speak to them in English, but their replies are all in Lao. Snow, ice, car, railroad, carriage, &c., are all in the land of wonder to them. They have all had coughs and colds, something like grippe, I judge, from what I have heard of it. Mr. Taylor's outing has made him stronger somewhat. I am well, but take my quinine almost as regularly as my bread.

Dora Taylor.

THE WAY WE KOREAN SCHOOL-GIRLS LOOK. IN 1893 THERE WERE ONLY NINE OF US.

Our girls' school in Seoul is located on the northeast side of the city. The flight of Koreans from the capital, during the war, threw many vacant houses upon the market, so that it became possible to obtain a group of four buildings at this point at very low prices and admirably adapted for evangelistic and school purposes. Rev. Graham Lee earned the plaudits of the Mission for the thorough and economical way in which he put those buildings into shape last spring. The whole plan for the removal of the school from its original location in the foreign settlement on the west side of Seoul, a plan which matured two years ago, has received its justification in the fact that during six months previous to last May the school doubled in size. Of the pupils Miss Doty says: "In study, sewing, work and play, they show an industrious, happy spirit." She also says regarding a Korean helper: "The crowning blessing of the year was having her services in school and in outside work among the women. Commanding love and respect from the girls, her consistent life, gentle manners, thoroughness, have been invaluable. She has never failed or disappointed us. I never expect to be able to pay a higher compliment to any one than I now pay to her—this beautiful trophy of the grace of God."

MR. U. + MR. A. + MR. E. + MR. C.—AND THE GOSPEL IN WAHOODONG.

The little village of Wahoodong is certainly a model for Korea. It is the cleanest town I have seen and the villagers are of more than ordinary character. I had always accounted for this fact on the ground that there are no saloons in the place. Not long ago a man wanted to set up a saloon there and was forbidden. The people said they had no use for such business and made him leave the community. It is a great joy, every Sunday afternoon, to teach these people the Gospel, which they hear so gladly. I have spent some of my happiest hours with these simple-minded, honest villagers.

The first entrance of the Gospel in this village was on this wise: About nine months ago I met a Mr. U. of this place, with whom I talked the "Jesus doctrine." A few days later, Mr. U. brought with him his neighbor, Mr. A., who listened attentively and became interested in the story of salvation. Mr. A. now came frequently to see me, usually bringing some one with him. In this way a Mr. E. heard the truth and soon advanced beyond Mr. A. in his love and zeal for the Word. This Mr. E. is a strangely active fellow, and not only did he bring his neighbors to see me, but he soon took me to their village, a privilege for which I was very thankful. Mr. E. had no house of his own, but lived with a Mr. C., a kind, modest man, who received me with the utmost hospitality. Mr. C. had learned a little from the above-mentioned gentlemen and was brought by them to our Sunday meetings once or twice. The villagers collected until the room was packed. Some I had previously met at my study, many I saw for the first time. Mr. C. was courteous enough to invite me back the following Sunday, and I accepted. We have been holding meetings there ever since. The Gospel has never met with any serious opposition in this village.

Mr. C. and his wife are now among the believers; so are several others, and many besides are interested. Mr. E. has returned to his home in Pyeng Yang, where we hope he will be as energetic in teaching his own kinsmen as he was in Wahoodong. Mr. U., I am sorry to say, never took any real interest in the Gospel, while Mr. A. was so hindered by his real mother and finally prevented by his adopted mother, a sorceress, that he, too, has probably given up the Christian life as impossible.

We have not given him up, however, and hope and pray that he may be loosed from Satan's chains that bind him where he is. The following facts show what I mean:

Mr. A.'s real mother is still living, a devoted devil-worshiper. In order to receive richer blessings upon her family and leave a larger heritage to her son, she devoted him in infancy to be adopted by a sorceress, or devil-worshiper, here called a *mutong*. Mr. A. is accordingly known as the adopted son of a *mutong* and he calls the sorceress his adopted mother. In this process, the deluded parent is supposed to have appeased the devil and thereby brought peace and long life upon herself and family. This is, of course, not without great cost. The sorceress can come to her adopted son's house at will, stay as long as she likes and the helpless family can only submit and receive her in the kindest manner, feed her and do just what she demands. She is their spiritual adviser and to displease her would bring down the devil's wrath upon them in multiplied power. It will not be thought surprising, under these circumstances, that Mr. A. is kept from regularly attending our services and hindered in coming out boldly for Christ. The Bible woman sought out Mr. A.'s mother, but after hearing about Jesus she became greatly alarmed, fearing she had offended the evil spirit by listening to such words. She would not come to the meetings and forbade her son to come. When the sorceress-mother heard of it she immediately came from a distance and stayed with the family for a considerable time. Such are the obstacles in this case. There are thousands in Korea just where Mr. A. is, helplessly bound, consecrated to the devil from their very infancy. God alone is sufficient for these things. Do not forget these poor Koreans, and pray that this little village may become as Christian as it is temperate; as devoted to God, as it now is to the devil.

W. L. Swallen.

SPROUTING GRAIN.

We had the parable of the sower in our Sabbath morning lesson a short time since, and during the prayer which followed one of the women was heard to repeat over and over with great earnestness, "Make the seed to sink very, very deep." I think before she called God had answered; for, while some hear the truth once or twice and are not sufficiently interested to return for further instruction, or listen month after month before they realize that the good news is for *them*, this young woman seemed, from the first, prepared to accept the message as the word of God, and already the seed seems to be yielding fruit in the interest she takes in the souls of others. After attending service a few Sabbaths she began bringing her mother. A short time since she was attended by a sad-faced woman, who looked as if she might have only just recovered from severe illness. After the lesson I asked if she were in poor health. The woman replied that she had a great sorrow; that she had made a great mistake in her choice of

a husband for her daughter. She gave no further particulars but asked if her daughter, by studying the "Jesus doctrine," could be delivered from her distressing situation. I attempted to show her how that, by accepting the Gospel, trusting in Christ alone for salvation, in His strength forsaking sin, her daughter would be given grace to endure whatever distress God did not see fit to remove from her in this life and would give her life eternal. I afterward learned full particulars of the situation. A girl of seventeen, forced to live a life of sin, virtually a prisoner, is now reading Christian books which her mother conveys to her secretly. Thus, in one way or another, the seed is carried to those whom God chooses shall hear, either to their salvation or their condemnation.

Though we are sometimes disappointed at not seeing the seed germinate on what we thought promising ground, we are perhaps as often surprised to discover it springing up on what we thought too hard and dry a soil to produce anything whatever. At Yun-mot-kol, in the eastern part of Seoul, we have a Women's House, where Sabbath services for women are held, the house being also kept open through the week that any who drop in may receive instruction. An old woman, living just across the street from this building, came in almost every day during the cold weather to enjoy the warm floor. To human reason she seemed too old and deeply set in superstition to be able to catch even a glimpse of the true light. Not long ago she had occasion to make a trip into the country. She was timid and unaccustomed to traveling alone. After her return she told me that as she walked on, tired and lonely, she kept repeating to herself, "Jesus loves me, Jesus loves me." How we thanked God that she had grasped that precious truth! May that refrain cheer her as she passes through the valley of the shadow of death.

Eagerly we watch the development first of the blade and our hearts throb in sympathy with those who are bringing forth fruit, in the midst of fightings within and without. Last Sabbath one of the class of inquirers came to me and asked if I thought God could forgive her for the sin of being ashamed to confess Him. That morning she had discovered in the congregation an acquaintance who had not previously known of her desire to become a Christian, and, fearing ridicule, she had sat, while singing, in such a way that the woman could not see her. This, she felt, was wrong. Another earnest inquirer received notice from her husband two weeks ago that she must discontinue attendance upon Sabbath services. The following Sabbath she came, as usual, but upon her return was abused to such an extent that last week she did not venture out.

A woman and her daughter, living some ten miles from the city, had been coming in occasionally and seemed to take great interest in Christian teachings. One evening upon their return, their relatives living in the same village drove them from their home and forced them to spend the night on the mountain side. The mother has since been back once, and both express a desire to become Christians in spite of the opposition.

We can trust all these struggling souls to God, knowing that He loves them and cares far more for them than we. Neither will His word return unto Him void, but will accomplish that which He please.

Mary Hayden Gifford.

"THE LANGUAGE."

PART I.

"NO work to report except study of the language." "All the first year one is so handicapped by not knowing the language." "This Chinese language is a fearful and wonderful combination of sound." "My chief work is the language." "Six months will not make one at all proficient in this outlandish language." "Hard to wait so long before we can do any work." "I am happy to believe the Lord is enabling me to take hold of the language. I have faith that I may master it in time." These expressions, taken from our letter file, are samples of those which in endless variation sprinkle first year communications from all the missions. "How are you getting on with the language?" is a common salutation on the field, especially among veteran missionaries who are ploughing into the roots of it and keep a private teacher all the time. And, "Can I learn the language? How long before I can make myself understood?" anxiously inquires the young missionary-elect of the senior who is at home on furlough.

"The language" is not only a staple sub-

ject of conversation, but a solid feature of missionary toil and results. The necessity for thorough mastery of it is more and more

LAO LANGUAGE TEACHER AT LAKAWN WRITING EXERCISES ON HIS BETEL BOX ON HIS BED IN CAMP.—[From a photograph taken by Mrs. Curtis.]

recognized by Mission Boards and incompetency in this direction is justly considered sufficient ground for recalling one from the field. Speaking through an interpreter is now held in universal disesteem. Dr. Hunter Corbett says: "It is my sincere conviction, deepened by over thirty years' experience in China, that *nothing* can be successfully substituted for learning the language well." A Canadian missionary, writing to the Bible Society *Record*, says:

"Come to Japan with this firmly fixed in your mind before you ever board the ship: 'Whatever else I do or leave undone, *I am bound to get the language.*' Depend on it, other things being equal, the man or woman who has acquired a working knowledge of the vernacular is far more useful, has much more surely taken root in the land, and is a great deal more likely to stay, than the one who has not."

The inauguration of language examinations marked a distinct advance in misions methods. Besides securing a higher grade of work from missionaries, they silence the criticism of linguists at home and command respect abroad, especially in countries possessing an ancient literature. For some years systematic courses of study have been presented to the newly arrived missionary, who, at the end of one year and again after two years, appears before a competent examining committee for approval. A young physician in India wrote last January: "I went up to my first year's examination. I thought when I had passed Dr. —— ——'s and a few other College bug-bear examinations, I should never be afraid again, but when I came up with the ——s and ——s before Drs. Kellogg, Lucas and Johnson, and they put us on the anvil for five and a half hours, I was pretty tired. To pass a language examination out here is no light thing, and I hope all the girls who anticipate coming will know it."

Thirty-three different languages and dialects are learned by missionaries of our Presbyterian Church. The American Board missionaries employ about twenty-five; the Methodist missions (North) about the same. Of these, some possess great advantages over others in musical sound or simplicity of structure. Dr. Riggs, the venerable linguist in the Turkish Empire, was wont to speak of Bulgarian as "a language to learn before breakfast." A young teacher in Brazil, after seven weeks' study of Portuguese, went to work successfully with a roomful of small children. Missionaries in Mexico expatiate upon the "beautiful" Spanish tongue and one in Guatemala, three months after arrival, was reading her Spanish Bible as intelligently as English.

Missionaries of the second generation are also at great advantage. They win the people by using appropriate salutations when they first arrive, by natural accent and idiomatic expressions. "I envy the children born here," wrote one from Ningpo. "For though they may leave when quite children, somehow they slip into the language, or it slips into them, so easily when they return that they discourage us who have to work so hard. A son of Mr. Lyon, of Soochow, returned under the Young Men's Christian Association. Though here but a few days, he could get a little of the general drift of what was being said in Chinese. We who have been here a year are not much farther on than that, and it made me wish, indeed, I had been 'to the manner born.'" Rev. E. B. McGilvary, born in Laoland, studied with a teacher on the

boat journey up from Bangkok, and by the time he reached Chieng Mai had acquired fifteen hundred Lao words. Seven weeks later he began to assist in revising the book of Acts. But the average experience is a chapter of such outlay of labor and patience, of blunders amusing and humiliating, of monotonous stretches of penmanship and grammar, of gradual practice before finally riding the crest of the wave, as is hinted at in the following extracts from letters.

From Nanking, last autumn: "Studying the language is the hardest work I ever attempted. I have been nine months in China but do not seem to know much."

From Korea: "To the brightest among us the language is slow work. I was trying to lead a meeting when one old woman said out before all, 'Let Mrs. Gifford talk, no one can understand *you*.' But it is getting easier and I hope some sweet day to talk, if not quite 'like a native,' at least so as to be perfectly intelligible to all. As the very highest forms must be used in prayer, it is almost like another language to learn to pray, therefore as yet I have attempted that only among children and in very small meetings."

From West India: "In America, one of the first questions I would ask a foreign missionary was, 'Did you find the language hard?' and the answer invariably would be, 'Oh, no; one soon picks it up.' Lest after ten or twenty years I should forget my trials with the Maráthi language, I desire now to emphatically state that I have found it difficult to get even the most limited knowledge of it and, instead of thinking I had 'nothing to do but study the language,' it was my constant grief that I could do so little besides. Then it is somewhat discouraging when instead of saying, 'Sweep this room,' you find you have said, 'Carry out this room;' or, making your best effort to use intelligible Maráthi, your hearer looks up with a helpless stare saying, '*Ingraji samajata náhi*' (I do not understand English). Nevertheless, I believe that God did not send me here to be conquered by a foreign language and am glad to say that I have passed my preliminary examination."

A lady in one of the Shantung cities wrote to her St. Louis friends some years ago: "I have merely established myself and begun my attack on the language. It sounds rather spirited to say, 'I have begun my attack,' as if I were coping with a foeman worthy of my steel. The real state of the case is, there is no spirit left in me after one survey of the situation." Another says: "I forget almost as fast as I learn, and the constant repetition is tiresome. If I did not feel sure the Master called me to this work and wants me here, I would be utterly discouraged."

From Central China: "You are right in calling the characters 'terrible.' The best of the foreigners do not pretend to learn them all. Another hard thing is, they do not use the same words in talking as in books, so we have to acquire the two names But the language is wonderfully simple which is what makes it so hard to learn, if you can understand that paradox. They do not bother about tenses, gender, and number, which is rather confusing to us." From Shanghai, last April: "To one who has left work into which much thought and heart had been put, I suppose it must occur at times to wonder if it will ever be possible to use language and to understand the hearts of the people here in such a measure that one's usefulness will not always be crippled."

Another, from India: "A week ago I made my first effort to offer extempore prayer in Maráthi. For several months I have been able to repeat the Lord's Prayer, but this is my first effort outside of that. Of course, I had to think it out beforehand, and the chills ran up and down my back quite as much as when I first prayed before others. It was at family prayer, which we have at night with the servants."

Mr. Fraser at the end of his first year in Africa wrote: "Study of the Bule vernacular has been a delight; I have preached half a dozen or more times."

"There is a warm spot in my heart," says Dr. Silas Johnson, speaking of a Sunday service at Efulen, Africa, "for the people who so kindly listened to my attempt in their language that day, fourteen weeks after our arrival."

A case of "picking up" the language was that of Mr. Ford while down on the Gaboon River. "I have not found time," he wrote, "to study Mpongwe, but have learned the most of what I know from hearing Mr. Truman, the blind minister, preach on Sundays. His utterance is very distinct and his Mpongwe of the best. I have also accustomed myself to the pronunciation by reading from the Bible every day, at prayers in the school. It is a pleasure to know enough to explain the way of salvation, as well as to buy or sell, which of course is much easier, and I can do it now, though far from thinking myself master of the language."

KOREA.

LOOKING UP A NEW FIELD.

MRS. BAIRD, of Fusan, wrote from TAGOO (the capital of the province and on the direct road between Fusan and Seoul), April 29:

Here we are, a hundred miles from the port, in the midst of this great heathen city of Tagoo, and as comfortable as can be under our own thatched roof. Not moved permanently, for the Board has not yet given us permission, but just here to make the first trial as to how the people will receive the advent of a foreign woman and baby.

The trip up was most interesting and would have made anybody feel a bit romantic. To start with, I begged Mrs. Adams' old *hälmonī* (grandmother), to go along to help look after little John, but more particularly to lend me respectability in the eyes of Koreans, for decent Korean women of my age seldom travel about and never in the open way that we foreign women do. So there was *hälmonī* in her chair, and baby and I in ours, and Mr. Baird striding along at the side or riding on the pack pony which carried our bedding. Thus we went, fording streams, climbing mountains, threading our way along the face of rocky precipices, piecing out our lunch-box with native rice and pickled weeds of various sorts, and sleeping at night in rooms, sometimes no bigger than a double bed and with floors so hot that one of us remonstrated, on the very first morning out, with an attack of sick stomach. I won't say which one of us it was, because being an experienced Korean traveler, he probably would not want any one to think that he couldn't stand a hot floor That was the worst night, though, and after that we got along very well.

BOUND TO SEE THEM.

At Miryāng the word had evidently gotten out that we were coming, and such a time as we had! People crowded into the yard of the inn by hundreds. They tore the paper off the doors of our room and tried to wrench out the locks. One woman took her stand outside the door and declared she would see the baby if she had to stay there all night. It was funny if it was trying, and we found some comfort in the thought that it would certainly be much worse if they were cannibals after our heart's blood. I would gladly have gone out and attempted to satisfy their curiosity, except that to do so would have been to abandon all pretense to respectability in their eyes; so we stood it out as best we could until the town officials sent some one to clear the courtyard.

Up here we bid fair to have a continuation of such experiences. Yesterday and to-day a rain has been falling, much to our relief, for even such astonishing creatures as a foreign woman and baby are hardly enough to take Koreans out in the rain. We keep the bulk of the crowd out, and try to regulate the conduct of those who escape our vigilance and get in. If we should fail to maintain the upper hand of these crowding women and children, we would have a sorry time.

The *furor* will, I hope, pass over, and then I can really get to work among them.

We are planning to stay here for a month or two, then back to our post at Fusan for the summer. In the fall, if the requisite permission has come from the Board, we will move up permanently. We are so happy in the prospect.

The house we are in now is constructed, as usual, of mud, paper and straw, and has three small rooms; but the house we expect to occupy permanently has a tile roof, and four good rooms, besides outside kitchen and storeroom, so we shall be as comfortable as heart could wish. And all for $110, though the necessary changes will add something to this. We shall often feel isolated, of course, but that will be easy to bear, if only we can see sinners converted to the Saviour. . .

SYRIA.

DR. MARY EDDY wrote from RAS BAALBEK, May 30:

I am just closing a stay of nearly five weeks at Ras Baalbek, the northernmost point of my circuit. The first Sabbath we reached here, a *padre* went to the

Catholic church and forbade any one coming either to our clinics or services, saluting us on the street or selling to us. The weeks have passed and not one person in the village has paid any attention to the ban. Two evenings ago the nuns gathered the women and cursed us and said we made a mockery of religion, because we used the wiles of medicine to bring people to us and then we taught them our religion. At last one of the nuns said, "You must choose; you cannot be poisoned by their cursed doctrines and then come to us. Whoever goes to the medicine lady must cease to come here. We at least must not be contaminated!" The next day many came out of sheer curiosity who, not needing medical aid, had not come before from that distant quarter of the town.

AN ALL-AROUND HELPER.

I borrowed a Bible-woman from the Sidon field and she has proved a great treasure. It is the height of the silkworm season. She tells the women how to manage the worms and chop the leaves. She cuts out dresses for prospective brides. While sitting with the patients waiting their turn to be treated, she sews clothes for the poorest. She has taken charge of our housekeeping, so Helloon and I have been able to do nearly twice as much in the medical line.

HEALING, TEACHING.

We have had six hundred different patients; over two thousand attendances at the clinic, from twenty villages. We put up all the medicines also, so have to rise early in the morning and work late at night.

We hold evening gatherings two or three times a week, and patients from these various villages have thus ample opportunity, at the morning services and evening gatherings, to ask questions and learn the secret of our being willing to come so far and live in this obscure town to care for them. The Bible-woman has sold several Testaments and hymn-books to those on the eve of returning to their homes, and I hope next autumn to visit these villages and see what use has been made of knowledge gained here.

Robbers abound in all this region. A lamb was stolen from the yard of the house we have hired.

Women in this region have the custom of wearing two very heavy veils wrapped around their heads. They never cease to wonder how in these piercing north winds I wear nothing on my head in the house and only a small cap when riding. It is the last day in May and so cold that I have a fire. In Beirût, for two months they have been suffering from heat.

We go next to the city of Baalbek, where we shall spend three weeks—filling out a tour of two and a half months. As I am writing, all the in-patients are having supper; the kids run up our front steps and in and out of our doors—last evening our house-dog slept all meeting time under the preacher's desk and the kid by the Bible-woman's chair. I was not there, but I heard that perfect order reigned!

AFRICA.

MRS. ARTHUR MARLING wrote from ANGOM, Feb. 17:

One church member, a young woman, has backslidden. I wish some one who really has time and loving interest would pray for her repentance and restoration; also that we may all of us be spiritually revived and strengthened. So much time must of necessity be consumed in attention to our own temporal wants and those of the people (although we live as simply as health and hygiene will permit), and n secular work necessary to keep a station "going" in this country, that we often are greatly discouraged at the little time left for work of a direct spiritual character, or for the study of God's word and prayer. The enervating character of the climate is also a great hindrance, so that persons in a fair state of health can do but a fraction of the work they would in a colder climate.

Augustus Boardman, a Gaboon young man, for many years Mr. Marling's interpreter, assistant translator, &c., if spared will, before you receive this, have finished his translation of the O. T. part of Foster's *Story of the Bible*, beginning at the eleventh chapter of Exodus, Mr. Marling having translated the Word itself as far as that.

You will have heard that the Mission has recommended a French young lady to be sent to Angom. The work greatly needs one free from household cares to give attention to town visitation and to the little girls. Of course, upon the financial ability of the Board will hang the decision whether she will come.

PERSIA.

MISS C. O. VAN DUZEE wrote from SALMAS, May 13:

We had quite a Koordish scare in April. The Koords said they were coming to finish up Salmas Plain, especially Haftiwan, as it is the Armenian revolutionary center. They supposed the Shah would approve of the plan, but he did not and sent soldiers to ensure safety. These Koords are only six or eight miles away, and they have been in Turkey learning how to do up things scientifically and are loath to stop. They ought to have had punishment in Turkey and there would be more safety here. However, fear seems to have passed away for the present.

GRAND MOVING OF THE STATION.

We have only a month more in Salmas—Miss McLean and I. There are two weeks more of school after this and then we want to be ready to return when the men come back from Julfa, after taking Dr. Cochran and his children on towards America, which will be near the middle of June.

As to Oroomiah, my sister and I are enjoying the prospect of being together at last. After being a missionary nearly twenty-eight years (in different places) we are to be together. "Better late than never." Only the Lord knows how many years of service there is left for us now. Dr. and Mrs. Wright go to Tabriz.

An Armenian preacher has just come here from Van, Turkey, bringing his wife and two children, and we hope will prove the man for the place, and that one of their own nation will do more for Salmas people than we can, and at less expense. He was educated in Bitlis and Harpoot, and his wife was a pupil in Bitlis.

Our school still continues prosperous, but Sabbath congregations have not been so large the past winter as the year before, and it seems as though the people were not as glad to see me as they used to be. They say that they were rich and prosperous in this village when we came, and have been growing poor ever since. They are wondering if their fortunes will not improve when we are gone.

REASON WHY STATION REMOVES.

This underground water is ruining the villages. It is not six inches below the surface in parts, but in the center of the Plain it is some six feet to the water. There cannot be one hundred houses, out of some three hundred and fifty, that are dry. It is a year since the mud foundations have been dry and one wonders how the houses stand at all. This week I was calling where one wall was propped up with a pole, another was crumbling at the bottom, and two were beginning to fall at the top. The earth floor was soft from dampness, and a musty smell all around. Many houses are as bad. I called where the house is so damp they expect to build a new one, on a higher spot. I read the Ten Commandments and the woman said, "If we all kept those, there would be no more water in our villages. We have thrown all those words away." I am sure she had not one thought of keeping them in the future, either. The people all *say* the water has come because of their sins, but no one seems to have any idea of doing differently. The water runs in streams from house after house. Town wells have filled to the brim and are running over. We rent four houses in the village besides a room for the boys' school and one for books on sale. The book room is badly cracked. The stairs to the school-room have fallen down. The preacher has had to move out on account of great cracks in the walls. The doctor's house is tumbling down, green water close by and musty smells. At Dr. Wright's house the water is about six inches below the surface, and the dampness slowly creeping up the walls. Our house is dry.

MRS. S. G. WILSON wrote from TABRIZ, March 18:

To-day is a day of gifts among the Mohammedans, the last Wednesday before their New Year's, and we have had six callers this morning, each bringing a plate of mixed nuts and dried fruits, which we return with a piece of silver. Some of these women are as quarrelsome as the proverbial fish-wives, and one was telling of her neighbor who was so noted for reviling that the children threw stones at her little girl, just for the fun of seeing her come out and hold a word-battle with their mothers. She told it without any idea how funny and yet how deplorable it was. To show you what strange things we often hear, let me tell you of my last call.

It was on a poor old blind neighbor and he was telling of the wonderful effects of *merom* (the holy oil used by Armenians for baptism). "Now," he said, "if a Mohammedan does not go to the bath for a week he has a bad odor, but I can remain three months without bathing and no one would know it." I couldn't but protest that the sacred oil did not prevent many Armenians from the natural results of filth, though I did not want to be personal, and they all laughed, appreciating the truth of my statement. All this came out of a discussion on what is necessary to salvation, as one old woman said, "If one is not baptized with the sacred oil, he is no Christian."

I oversee the young teachers in the primary room and sing and play for gymnastics. The eighteen younger boys have a prayer-meeting Sunday evenings in my parlor, and often come in Friday evenings for games and a social time. We all hold ourselves ready for visitors at any time and, as they stay several hours, we have much to talk about. We always try to read the Bible and often find them eager to learn, especially if sorrow has made them thoughtful.

CHINA.

MRS. E. L. MATTOX, who went out in the autumn of 1893, wrote from HANGCHOW, March 26:

. . . It is wonderful how our health is preserved amid such swarms of people, filthy streets and impure air. It certainly is nothing but the power of the Almighty that keeps us. It has been very wet and disagreeable this month and we have not been able to get out much.

It will be a year the first of April since we have had charge of the boarding-school, Mr. and Mrs. Judson being in America. It has been a busy but pleasant year and I think, though we have been green hands, the work has not been a failure. We have a splendid corps of Chinese teachers and everything has gone along smoothly. I find myself becoming very much attached to the smaller boys and they are all nice, smart boys, doing good work. If we can only be the means of their receiving the one thing necessary, they will in time be a power for Christ. They may not all turn out as we should like, but a few sincere men can do much good, where we could not, in telling their own people of the true way. Having English taught in the school has taken a great deal of Mr. Mattox's and my time; besides we had some Chinese classes. I have the smaller boys every Sabbath evening for singing and Bible talk, and while I know my attempts in the Chinese must have been amusing sometimes, they were always very respectful and attentive and would tell me I was improving in my speaking. It has been hard for us to step in and take the place of missionaries who had been on the field sixteen years,

but the Lord has blessed us and we are only thankful that we could do this little in His name.

A BEAUTIFUL CHARACTER.

Our old and faithful Bible woman, Zeh-nai-nai, died last autumn. Her death as well as her life was a lesson to all who saw her. She was so patient during her suffering, said the Saviour never left her and she was happy. Other foreigners here who had known her for years said she was the most beautiful Christian character they had ever known among the Chinese. She was on the hills with us last summer, in the temple, and never tired of preaching to the pilgrims that constantly came and went. At evening she would shed tears because her people would not believe the good news she had to tell, but she always said: "Never mind; the Gospel has only been preached here fifty years. Wait till it has been here a hundred years and you will see great changes." I used to tell her it was when we looked at such as she, that we had courage to go on and not weary in our work. She is a great loss to our church and as a helper. Our Christian women are all above the average, as nearly all have come from girls' boarding-schools and can read and lead meetings without difficulty.

Mrs. Garritt and Mrs. Doolittle have charge of the women's work and it is only an occasional afternoon that I can go out to hear them preach the doctrine. It always is interesting to see how the women listen and what queer questions are asked, but when it comes to the point of asking them to accept and believe, they want to change the subject immediately, so it is only now and then one, among all who hear, that is willing to come out and take a stand on the Lord's side.

MRS. DAVIES wrote from CHINANFU, March 23:

. . . I never could love any other place in China as I do Chinanfu. It has been repeatedly said by us who live in this country, that the first place we make our home is the dearest.

REAL REFORM.

No, the war does not seem to have brought an awakening. The Reform Club of Peking has been stopped by imperial rescript. May the future awakening (for this cannot be the sleep of death) be caused by other means than war. May God forbid that fearful monster be let loose again in this peaceful, beautiful land which does not see. God has been very patient with it for hundreds of years, can we not wait a few more years until it recognize Him? Then the real reform will come.

Last October a second piece of land in the east suburb was purchased, sufficient for the erection of buildings to put our work in good shape: two residences, a woman's hospital, girls' school and chapel. This week, Mr. Davies and I move out there into some of the hospital buildings. As there is no suitable place yet for the girls' school, it will be moved for the present to one of our country stations, all the Chinese agreeing that it will not be right to leave the school in the city without foreign supervision. Our own house is being built. Happiness unspeakable to be out in the suburb, kissed on all sides by pure, fresh air. The conveniences of life in the city are such that I dislike to give them up, but what are they as against rosy cheeks of the small boy, and our better spirits and health, for we know that uplifting of mind and body are sure to come with fresh air, and life alongside the other foreigners.

GREEN MOULD, BUT SO HAPPY.

MRS. V. F. PARTCH writes since her return, at CHINANFU, March 22:

. . . Many of our letters are more than two months old when they reach us. So please always allow four months at least for an answer. It seems to us a long, long time to wait, but when we think of missionaries who have to wait much longer, we are thankful. As regards time, we are about twice as far from home as we were at Ningpo. I cannot tell you how thankful we were to get back to China. It was very hard to leave Ningpo, but we are in much better health and when we get into the real work I hope we shall soon love this people as well. We still love the Ningpo people very much and, if we could only be well there, I could not be satisfied to go elsewhere. My principal work thus far is changing dialect and studying.

We often say duties never conflict, but that is not quite true with me to-day. I have many letters to get ready for the mail this evening. Mr. Partch is to start into the country to-morrow morning for a two weeks' trip and there is bread, beans, cake, meat, &c., to prepare. I have been doing that and writing between times and during one of those "between times" scorched the cake. The food is all in the baskets now, but there are the clothes, bedding, towels, to get ready.

I wish I could tell you all about our delightful trip up the canal; then of our detention in Chiningchow and how it rained and rained and rained, until everything was wet even to our bedding, which had to be taken out to the kitchen stove to be dried; and how the mould covered our bedroom floor and was swept off one morning only to be covered again the next. Then of our trip here, after those great rains, when we had to get an immense salt junk to bring us up; on the way we sailed over what was a short time before inhabited villages, now nothing but ruins. How glad we were, at last, to reach safely our destination, and such a warm welcome as we did get from the missionaries. We felt at home from the first. We were in our own house in four days after reaching here and, oh, so happy. We are living in a native house in the city. Our bedroom walls were covered with a green mould and of our sitting-room walls one was too wet to be papered until about Christmas. We hope to get into the suburbs this summer. This has been a hard place to work, but the aspect is brightening.

HOME DEPARTMENT

A Programme for September Meeting was expected from one of the best programme-makers in the country, but for some reason is not forthcoming. We recommend Leaders to go forth into the pastures of their own originality and among the fresh flowing springs of inspiration among their own, well-tried members, and see if they do not have the most appropriate programme and the best meeting of the year.

IS IT BEST TO SEND BOXES TO THE FOREIGN FIELD?

[Written by one and adapted by another worker in the Phila. Society.]

"Oh, yes, I know there are boxes and boxes, just as there are folks and folks—BUT ——"

"Oh, but it is so nice to think of those poor little heathens having something pretty once in awhile."

"And it must be a great help to the missionaries; don't you remember how Mrs. Blank wrote of a whole village being interested through one card? And the doll that little Persian girl took home, and how they first scrubbed the child so as not to spoil the doll, and then the mother to match the child and the house to match them both! And how the lesson of purity is working still and may yet bring the greatest good—a soul made white?"

"Yes, I know," sighs the Chairman, "but I wish the zeal might be directed a little.—Think of that camera sent without lenses, and that splendid magic lantern with no slides—and all these other things, congruous and incongruous, good and bad."

"Oh well," replies the Secretary consolingly, "I heard the other day of a box sent to India, or some other good hot place, with two pounds of nice fresh butter and a jar of maple syrup in it, and as it had not the proper address and had to be held, you can imagine the condition of the contents when it was opened, and we have never had quite such a serious case as that on *our* hands."

"No, that's true," admits the Chairman. "How many of you can come back tomorrow? We must get through this week."

"What shall we do about boxes?" comes every year from exhausted committees who have spent hours sorting over dusty, unsuitable business and cigarette cards, noseless dolls, wheelless carts, marbles and jackstones. We always have sent missionary boxes to different parts of the Home field. We have been brought up that way, and then many people will give in that way who will not in any other, and a box *is* a real tie of interest and affection between the two far separated ends of the line. It *is* nice for the missionaries, who are just folks after all, to see and enjoy some of the latest little novelties and fads with which the home friends are cluttering up their houses. It *does* make America seem like a real place to Chinese or Siamese children in the schools, and there is much more to be said of the real help these little gifts are to the missionaries in gaining attention and interest. So: *Do* send boxes, if you can, as actual extras.

Don't forget that freight and duties are enormous, and a ten or twenty dollar box that will cost fifty dollars to send is hardly worth it. Is it?

Don't send wax babies to the tropics! Their dear little countenances melt away and the little mothers are made very sad.

Don't send hat pins to India, where they wear no hats—nor hair pins to Persia, where they never "do up" their back hair. Though pins and needles are universally welcome, I believe China and India knew the art of paper making before we did, so there is no need to send letter paper to our friends there, for it weighs heavily and freight is dear. The Chinese and Japanese use paper handkerchiefs and a great saving in washing it must be, too. And Hindoo girls like black haired dolls.

Don't send furs and flannels to Africa or silk gauze to the Esquimaux, "coals to Newcastle" or "figs to Smyrna." In other words, only find what is needed from your headquarters and send accordingly. Sort over your own batch of cards; it is just as easy for you as for any one else. You will know that pictures of ballet girls and coarse-faced men are not good mediums for Gospel truth! And cats dressed up in children's clothes and studying lessons are a sore puzzle to the little brains to whom everything for-

eign is strange, and who have often heard it said that "you might as well try to teach a cat to read as a girl." Above all—the biggest kind of a *Don't* is—DON'T let the box interfere with any regular funds or pledges or with money gifts! Every penny is so much needed for real Gospel work, for pressing on into the regions beyond—into the great darkness—to tell the glad tidings to those who have never heard. A box can only be helpful if it is altogether an extra. So you see boxes have as many sides as "Special Objects," if not more, and after looking carefully on them all I hope you won't forget to send them for next Christmas, but *do* remember every one of the DONT'S.

Don't send exquisite worsted slippers to lepers. Their asylums have earth floors. Their feet are terrible objects, that have to be bandaged in soft cotton, so cheap in India.—ED.

TWENTY-FIFTH ANNIVERSARIES.

THE Auxiliary of the First Church, Pittsburgh, celebrated, on April 7, with appropriate exercises concluding with a social hour. The thank-offering amounted to $150, and about one hundred and fifty ladies were present. The missionary service of this Church has been notable, as will appear from the following brief facts which have been gathered from the "History" written by Mrs. Waring for this anniversary occasion.

When the famous Dr. Scudder many years ago addressed the children in Pittsburgh, he made his customary request that on returning to their homes they would write: "To-day Dr. Scudder asked me if I would not become a missionary." "On the mind of one little girl an impression was made which is still working out a harvest in a foreign land. Too small to write herself, her father held her hand, guiding her pen. The slip of paper deposited in the writing-desk was not forgotten, and when the little girl reached womanhood" she went to India as one of the first two enrolled missionaries of the Woman's Society centered in Philadelphia. Other missionaries who were members of this Church were: Rev. and Mrs. Albert O. Johnson, martyred at Cawnpore in 1857; Miss Caldwell (Mrs. Kerr) and Miss Henderson, to the Wea Indians, Ind. Territory; Mrs. Trevelli to Singapore; Miss Cornelia Breckenridge (Mrs. Wm. Speer) to China, died in 1847; Miss Anna Davis of Tokyo, Japan; Miss Martha Jones (Mrs. Robinson) to Africa and since in Chili.

In 1829, a few young girls of the Church made pen-wipers and sold them for five cents apiece. They called themselves the "Mite Society." Having accumulated childrens' clothes and fancy articles, they were carried in a basket from house to house and the proceeds from the sale of them, $30, was devoted to Syria. The basket bearer grew up to become the Presbyterial President in Pittsburgh and Allegheny Society. The same girls in 1836 became a "Young Ladies' Society." One year their earnings reached $800. In 1850 a Juvenile Society was formed. The "Young Voyagers" organized in 1867. They never failed to realize their pledge of $25 annually, and one year more than doubled it. It was a Church prolific of Mission Bands. There were sixteen at one time.

The Woman's Auxiliary was organized April 7, 1871 with one hundred and twenty-three members, some of whom are still in connection. The second year, Mrs. James Alexander, now of Allahabad, India, was adopted as missionary of the Society and the relation has been maintained unbroken. There is no record of attendance during the first twelve years, but the average for the next twelve years was fourteen to fifteen; for last year sixteen. Meetings have been regularly held from October to June. The offerings reached high-water mark in 1877 when they amounted to $1,129.85. Total contributions of the twenty-five years were $21,528.60. One gift is remembered with peculiar satisfaction. It was an outfit of civilized clothing for four Nez Perce young men (whom Miss McBeth had trained in theology), in which they appeared before Presbytery at Portland, Oregon, and were licensed to preach.

The Auxiliary of the First Church in Washington, Pa., celebrated with special exercises and by addresses from Mrs. J. C. R. Ewing, of India, and by Mrs. Frank Chalfant of North China. The President, Mrs. Wm. Speer, gave a sketch of the history of the Society. She said that in 1835 a Missionary Sewing Society originated in the First Church, the outcome of a conversation between three young ladies and Dr. McConaughy, then President of Washington College. The women sewed from 2 o'clock till nine one afternoon every week, with an

annual result of $50. They had seventy-nine enrolled members when they became auxiliary to the Philadelphia Society. The Secretary and Treasurer have held office the whole quarter century and offerings have reached a total of nearly $16,000.

The Auxiliary of Woodland Church, Presbytery of Philadelphia, also celebrated this year. Miss Nassau, of Africa, has been their loved missionary and constant correspondent the whole twenty-five years.

The Auxiliary in Cohocksink, Pa., observed their Anniversary April 1. Of the sixteen original members, all but two are living. They have the same President as at the beginning. Mrs. Calderwood of North India is their missionary. Contributions have amounted to $8,312.25. "We close our Quarter-Century" says the report, "with thanks to God for what He has enabled us to do and earnest desire and prayer to be more zealous in days to come."

"ONLY A STAMP"—MULTIPLIED.

She was a busy missionary at work in this land. And she told me as she opened her morning's mail and a stamped, directed envelope fell out of a letter: "You and one or two other persons are the only ones who enclose stamps when you write. Do you know I have to spend *two dollars of my own money a month* just on postage?"

Knowing how little she had to spend, the general thoughtlessness made me determine to appeal to the general forgettors. Will you *always* enclose a stamp for the reply?

V. P.

SILVER JUBILEE ADDRESS.

By Mrs. Henry H. Forsyth, President, at Milwaukee, Wisconsin, April 23.

In the southern part of Switzerland lies the Valley of the Engadine, 6,000 feet above the level of the sea. There the air is so pure and the altitude so high that the heart beats more rapidly and the pulse bounds more quickly. Throughout Europe physicians send their patients to this place for this very heart and pulse quickening, and then, after a brief sojourn, they are ordered down to a lower level. Those whose homes and lives are here grow inert, largely useless for life's struggles; their very forms and faces give evidence of the injury of too long a dwelling in this Paradise. As I have thought in advance of our gathering, and especially as our meeting has gone on, the comparison between that earthly uplift and this our spiritual uplift has been emphasized.

Then, too, memory brings to my mind another mountain, where "Jesus, taking Peter, James and John up into a high mountain to pray, was transfigured before them," and when He gave to these three favored ones some glimpse of His divinity, impetuous Peter burst out, "Lord, it is good for us to be here, let us build three tabernacles; one for thee, one for Moses, and one for Elias." Then Jesus in his loving wisdom, seeing they had received all they could endure, overshadowed them with a cloud, and as it passed, "on looking up suddenly, they saw no man save Jesus only and themselves." Luke tells us that when they came down the next day a great multitude waited for them, where Jesus gave to all by His example a powerful lesson of the worth of loving service as He healed that poor, tormented boy, and by His reproof showed His disciples how a lack of faith still held sway in their hearts.

We have been on a high mount, where, if with our bodily eyes we have not seen Jesus, still we have felt His power and presence, and we, too, must to-day go down to a lower level, to stronger faith, more loving service and closer living with our Lord. One thought we have to give us hope and courage. Jesus did not *send* his disciples down alone; *He went down with them*, and so will He go down with us to-day—down to the monotony of life, that is always wearing, often very wearying; down to the daily toil, which without Him would be drudgery, with Him will be loving service.

In these two days we have heard the history of our twenty-five years; we have had recounted our beginning and growth and how wonderfully the Lord has blessed our efforts. We have remembered our failures and successes; we have seen how that little seed, planted twenty-five years ago in fear and yet in strong faith, has grown into a great tree, so that to-day thousands in far-off lands are resting under its shade. And still our work, —no, God's work, goes on. The workers fall, one by one, leaving us this blessed legacy of co-partnership with God and them. During these years we have had our annual meetings, where from the mountain peaks we had given us glimpses of the promised land into which so many of our leaders

have entered, where they "rest from their labors and their works do follow them." As for these days we have been looking backward with tenderness and gratitude, so now let us one and all, fellow workers, go down into the valley, shadowed it may be with clouds; down into the unseen future where our paths must lie. Led, taught, guided by our dear Elder Brother, we can look up through the clouds and see beyond "the brightness of the Father's glory," sure in all uncertainties that He will be with us. And so we will watch and work and wait, until on that Heavenly Mount we shall see our Saviour transfigured before us and "be forever with the Lord." In this blessed hope and assurance let us, as we bring this Twenty-fifth Anniversary to its close, rise, and with loving, triumphant, expectant hearts, sing "God be with you till we meet again."

TO ANONYMOUS LETTER WRITERS.

THERE is nothing in the conduct of a foreign missionary magazine which cannot be open and frank, therefore anonymous letters have no place in the office of WOMAN'S WORK. We rarely get them and we never read one through. If the handwriting or heading of the page does not indicate the source of a letter, it is our custom to turn at once to the signature, and the moment it is discovered to be anonymous the letter is tossed into the waste basket. Contributors to "Suggestion Corner" always send their names, although they are not published.

If a person offers criticism and has not enough courage of his conviction to sign his name, it is a question whether the criticism is worth sending. Names will not be made public when the writer requests otherwise, but it is an absolute waste of time to send anonymous letters to the office of WOMAN'S WORK.

AN ECHO FROM CHRISTIAN ENDEAVOR CONVENTION.

THE 15th International Convention of the Y. P. S. C. E., held in the City of Washington, July 8–13, will be known as an "all around" Convention. The most important themes of the time were discussed and it was eminently fitting that such a convention of the youth of the Church should be held in the Capital City of the nation.

Home Missions, including Temperance, the Social Evils, Christian Citizenship, Work among Seamen, Slum-work and City Missions in various phases, were all presented with force and power.

Foreign Missions, while perhaps not occupying as prominent a place as in former Conventions, was sandwiched in on many occasions. From reports of the Missionary Committees it was clearly seen that the incentive given at the Cleveland Convention is bringing forth good results. "Missionary Extension Courses," "Missionary Libraries," "Systematic Giving" have led up to "Proportionate Giving." Rev. Wallace Radcliffe made a plea for denominational loyalty, which every Endeavorer ought to have heard.

The topic for the second day was "Saved to Serve," and addresses were given on the following divisions: "Our Glorious Incentive to Serve," "Some Conditions of Successful Service," "The Joy of Soul Winning," "Every Talent for Christ," "The Call to Missionary Service" (the latter by the Rev. Arthur J. Brown, Secretary of our Foreign Missions Board), any one of which was worth a trip across the Continent to hear.

The chorus of 4,600 voices, trained by Washington gentlemen and led by them and by Prof. Excell, P. P. Bilhorn and Mr. Sankey, was a wonderful power in the Convention. At one time, only, was the entire chorus together, at the mass meeting held on the east side of the Capitol. Their voices, blended with thousands in the audience, gave one an idea of what the singing will be in Heaven when all the ransomed from every nation and tongue join to swell the song of Moses and the Lamb.

Enthusiasm ran high. Everywhere throughout the city could be heard, from early morning till midnight, strains of "There's Sunshine in my Soul To-day;" "Scatter Sunshine," and a new song, "Open the Door and Let the Sunshine Out."

Elizabeth R. Jacobs.

BOOKS RECEIVED.

A Life of A. L. O. E. By Agnes Giberne. (American Tract Society.) 516 pp., cloth, $1.75.

CHARLOTTE MARIA TUCKER went to India as a missionary, at her own charges, when fifty-four years old. After a half-century of happy family and social life in England, of which forty years were passed in the same London home, and with a successful quarter-century of authorship behind her, she left her hosts of attached friends and spent the rest of her life in self-denying toil with her pen and in zenana visiting, at Amritsar and Batala in the Punjab. It was heroic to undertake such a step. It is a notable fact that the Evening became as conspicuous a success as any preceding period of her Life's Day. That she never

returned to England ; that she made herself understood in two Indian languages ; that she set an example to other missionaries, of great simplicity in living and unselfish devotion to the people ; that she was everywhere a cheerful, entertaining, spiritual member of the missionary circle ; that she won love and respect from the people in marked degree ; are, all-convincing evidence of the depth of principle which moved Miss Tucker to take up the missionary calling, and the wisdom of her course.

One of the most significant passages in this story of her life (p. 97,) is that which points out how authorship in England had been "a long preparation for her Indian toil. The continuous practice in habits of imagery and allegory, by no means specially suited to our Western minds, gradually fitted her to deal with the Oriental mind. Without knowing it, she was working upward to the crown of her life—those eighteen years in the Punjab."

About forty of her small books are printed in Indian languages and sold at low prices. After reading Spurgeon's sermon upon the miracle at Cana, she was impressed with his comments upon filling the jars *to the brim*. She began to ask "Can I not work a little more for Christ?" and from that time added one hour daily to her zenana visits.

After ten years in India, Miss Tucker was led down to the gates of death. The delight she had in anticipating going Home, thrilled her whole being. Her joy was so intense that it acted as a powerful stimulant, which, added of course to the efforts of physicians and nurses, revived her sinking strength, and she came up from her sick bed to work eight years longer. When the end really came, her strict instructions were carried out. There was no coffin, the school boys bore her body on a native *charpai*, no one wore mourning and the cost of the funeral was not more than five rupees. Only one of her directions, that "nobody was to shed tears" was violated.

SINCE LAST MONTH.

ARRIVALS.

June 11.—At New York, Mrs. Geo. Chamberlain, from Bahia, Brazil. Address, New Hartford, Conn.

Miss Margaret K. Scott, from S. Paulo, Brazil. Permanent address, San José, Cal.

June 16.—At Tacoma, Wash., Rev. Hunter Corbett and family, from Chefoo, China.

June 19.—At New York, Mrs. John H. Shedd, from Oroomiah, Persia. Address, Marietta, Ohio.

Dr. Mary Bradford, from Tabriz, Persia. Address, Lexington, Ill.

July 15.—At New York, Miss Annie Montgomery, from Hamadan, Persia.

DEPARTURES.

June 20.—From San Francisco, Dr. Geo. Y. Taylor, returning to Peking.

July 2.—From San Francisco, Rev. and Mrs. Geo. P. Pierson, returning to Japan.

MARRIAGES.

April 2.—At Chefoo, China, Dr. Sarah A. Poindexter, of Chinanfu, to Rev. Rufus H. Bent, of Chingchow.

May 8.—At Bagdad, at the American Consulate, Miss Lillian Reinhart to Carl C. Hansen, M.D., both of Mosul, Turkey.

May 14.—At Panhala, W. India, by Rev. Joseph Graham, Miss Helen Gordon McIntosh to Rev. Joseph Morrison Irwin, of Ratnagiri.

DEATH.

May 30.—At Batanga, Africa, from fever, Florence N. Stanbrough, wife of Mr. Oscar Roberts.

To the Auxiliaries.

[For address of each headquarters and lists of officers see third page of cover.]

From Philadelphia.

Send all letters to 1334 Chestnut Street.

Directors' meeting will be omitted during July, August and September ; also the monthly prayer meeting during July and August.

TREASURERS, ATTENTION !

OUR TREASURER asks us to make two special requests of all treasurers, great and small. One is to mention always, when sending money, your special object if you support one; and the other is *not* to send through the Woman's Society, Christian Endeavor money for the salary of a male missionary. This latter should always be sent to Mr. Dulles, Treas. of the Board of Foreign Missions, 156 Fifth Ave., New York.

MRS. C. C. MILLAR, San Juan Bautiste, Mexico, is one of the newly married missionaries now under our care to whom reference was made in the last magazine.

LEST you may have omitted reading in the July number of *The Church at Home and Abroad* the valuable paragraph "An Injustice to Foreign Missionaries," let us for the sake of our own family of *one hundred and fifty seven Missionaries* pass along the caution to you.

1. The single *rate* of postage to foreign countries is *five* cents. 2. The single *weight* is *half an ounce*. We are so accustomed to the home weight—*a whole ounce*—that we may inadvertently mail a letter weighing more than half an ounce. If we do so and put on only one five-cent stamp, the person receiving the letter is required to pay double—that is, *ten cents*.

The Chinese goverment doubles the charge again, to make up the difference between silver and gold—so what would cost the sender five cents, if over weight would cost the missionary twenty cents in silver, or twelve in gold. Never mail a foreign letter without weighing it or getting your postmaster to weigh it.

A Secretary's View of Special Objects (price 2 cts., 20 cts. per doz.), written by our own faithful Secretary of this department and read at the Assembly in Portsmouth, will, if carefully considered, give valuable help to many to whom this branch of the work so often brings perplexity.

From Chicago.

Meetings at Room 48 McCormick Block, 69 and 70 Dearborn Street, every Friday at 10 A.M. Visitors welcome.

WITH the beginning of a new year and the new quarter-century of our Board, can we not all start out with the resolve to increase our gifts by at least a few cents? As was said in Room 48, last Friday: "This work of Foreign Missions is a growing work. If there is no increase in gifts, there must be retrogression in the work; there can be no standing still." If any of us are already giving all we think possible (but *are* we?) let us each one by words and work, try to interest at least one of the great multitudes of the uninterested. In talking over the subject with an earnest friend as to the best way to influence these same uninterested ones, she suggested that we try to remember what first aroused our own interest and present that to them. There was a beginning with all of us, and what awakened us may be the means of opening the eyes of another.

WE hope that all who have received the Annual Report will read the Secretaries' reports, learn the names and stations with date of appointment of our missionaries, look through the list of special objects. Even our missionaries may find something especially for them.

THE Chicago Presbyterial Society has sustained a very great loss in the sudden passing away of their Treasurer, Mrs. Geo. Wm. Wright. She was a bright, happy, consecrated and withal most painstaking and enthusiastic worker, always seeing the good. To human sight it seems that one so needed could not be taken away, with such promise of life and usefulness before her. We can only bow our heads and know that God doeth all things well and planneth right.

MRS. LAFLIN'S History of the Board of the Northwest entitled, *A Brief Review of Twenty-five Years* is now ready, price five cents each. Every Society will wish to have one copy to keep with its records and many will want one for personal reference.

A NEW leaflet republished from WOMAN'S WORK FOR WOMAN is now ready, *Premadini, a True Story*, price .02 each, .15 per dozen. Address W. P. B. M., Room 48 McCormick Block, Chicago Ill.

From New York.

Letters sent to 156 Fifth Ave. Rooms open all summer. Prayer-meeting discontinued through July, August and September.

WE would commend to all officers of Presbyterial societies and auxiliaries a careful comparative study of our new Annual Report and our previous one. We are now making the history which shall be recorded in 1897. Why these blanks in the column of contributions opposite many a fair name? Are there always good reasons for the omission?

WE rejoice to note in the gains recorded, nine new Woman's Societies, five Young People's, one Band and twenty-one new Junior C. E. Societies, as sharing with us the work that falls to the *New York Board*.

WE have now some of the items of expense to be incurred in the opening of the new station near Angom, Africa. This is part of the work assumed by *our* Board. Paul wished to build on "no other man's foundation." Does not this new and important responsibility appeal to some of the recently organized auxiliaries, and also to some who during the past year have had only a "name to live"?

Fifty dollars are needed for land, five hundred dollars for a temporary house for a missionary, to be used eventually for native helpers, twelve hundred dollars for a permanent home, three hundred and fifty dollars for boatmen and workmen, one hundred and fifty dollars for an interpreter and teacher, and one hundred dollars for medicines.

DR. AND MRS. N. H. D. COX are the newly appointed missionaries to Batanga, Africa. The Park Church, Syracuse, makes them their representatives on the foreign field. Mrs. Cox thus becomes one of our own New York Board missionaries. We welcome them with peculiar and sympathetic interest at this time, and pray that their "courage" may "rise with danger" and the "shadow of the wing of the Almighty" be their safeguard and refuge.

WE have added to our list of leaflets *Selma, Fishers of Boys*, price 2 cents each, 20 cents per dozen; *Mexico, Cicero's Call, He's Coming To-morrow, Is it Worth While, Mae's Five o' Clock Tea, Put Something of Yourself into It, Salaam, In the Tiger Jungle, Premadini*, price 2 cents each, 15 cents per dozen; *Mind of Chinese Women, Will a Man Rob God, God My Exceeding Joy*, 1 cent each, 10 cents per dozen; *Dear old Chen Nai Nai*, 5 cents each, 25 cents per dozen.

From Northern New York.

AN interesting letter has been received from Mrs. Velte. The organ had not yet arrived, but she was expecting it very soon and anticipating its arrival with great pleasure. Notwithstanding a house full and the care of children, Mrs. Velte has taken a Parsee home, to visit, where she teaches two hours a day, twice a week, Wednesdays and Saturdays, going at seven in the morning. Mrs. Velte asks us to remember this home in our prayers. She writes of two baptisms of interest, one a young man, a Mohammedan, attending the Government College at Lahore. He was baptized by Mr. Velte in the English Presbyterian Church. His family opposed his baptism, but the young man re-

mained firm. The other case was an entire Mohammedan family, who were baptized in the native church by Mr. Golok Nath. Mrs. Velte writes: "It was a goodly sight to see father, mother and children all coming forward together. Since their baptism they have undergone more or less persecution from people in the city." We feel assured that all will remember this request for prayer.

THE last report from Bangkok station was written in April during the hot season, and the schools were closed for vacation, but the busy workers seemed busier than ever.

THE fall meeting to be held in Hudson, N.Y., is expected to occur the first week in October. It is not too early to be thinking of and praying for this meeting. We trust that active measures have already been inaugurated in every Society and Band, which will insure the success of our Silver Anniversary. Remember that without the co-operation of every Society and Band all efforts of the officers of the Society will be in vain.

From St. Louis.

Meetings at 1516 Locust street, first and third Tuesdays of every month. Visitors are welcome. Leaflets and missionary literature obtained by sending to 1516 Locust street.

THOSE who attended our annual meeting at Oklahoma, will remember the touching message, sent by telegram from our former President, Mrs. Frederick Sholes: "The grace of our Lord Jesus Christ be with you."

"For out of much affliction and anguish of heart I wrote unto you, with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you."

"*Yea though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me.*"

THE end of the valley has been reached: the tired soul is out from under the shadows, and is at rest. She passed away, June 21, after months of such pain that those who loved her best thanked God that He had at last given "His beloved sleep."

Mrs. Sholes was connected with the Board of the Southwest but a short time, comparatively. She came into our midst quietly and unexpectedly, with a look on her strong earnest face which said: "I will be glad to be used in this service." From that hour, the work drew her on, unfolding to her, little by little, its immensity of meaning, absorbing her interest until it became to her as the awakening into a new life,—an anointing chrism, whose fragrance was to sweeten and bless her remaining days.

She had strong personal traits which, added to her gentleness and womanly dignity, made her fitted to lead and gave promise of large usefulness. Something she was heard to say, just after she took the office of President, shows the spirit with which she took up the work. The exact words are wanting, but this was their substance: "I cannot see how a woman is not a better woman for being enlisted in the work of Foreign Missions; it should call out the best that God has given her, and keep in the background all that might displease Him." That this was no passing thought, all who knew her can testify, and although she was with us for so brief a time, we feel that God sent her to us, and kept her here just long enough to carry out some sweet design of His own, for her and for us. We shall always be thankful for her life and hold her in loving memory.

This is the third time within seven months that we have recorded the death of an Ex-President of our board: Mrs. L. D. Hopkins, Mrs. Robert Irwin and now Mrs. Sholes; one of the oldest members, and two of the newer and younger. Mrs. Irwin took the chair after the resignation of our first President, Mrs. James Brookes. She was one of the founders of our Board, and always held its interests close to her heart. Though not connected with us during the later years of her life, her work is remembered with grateful appreciation.

We kneel at the Master's feet, not knowing how to frame our petition, but into our waiting hearts He will surely send His answer.

From San Francisco.

Meetings at 10 A.M. each Monday, Business meeting on the first Monday in each month. Executive Committee, third Monday.

NONE of the meetings will be discontinued during vacation months. At the last prayer-meeting a letter was read from Mrs. Amy Saxton Fulton. This busy missionary mother holds Sunday-school in her home, a meeting for women in the evening and goes from house to house to speak to them personally, which she is now able to do in their own language. Do not forget to pray for her.

WE have had an unusual number of calls from missionaries and their words and presence add much to the interest.

REMEMBER Miss Wambold's earnest request, "Ask the Father that I may have the baptism of the Holy Spirit; love for the poor ones to whom He Himself has called me; increased faith and zeal and prudence and wisdom."

REMEMBER also Dr. Effie Worley Bailie, who will soon return to her work in Soochow, China.

WE may not all be engaged in active work during the coming weeks but we can all pray during the rest time. Annual Report with the accompanying missionary *Record;* the *Year Book*, WOMAN'S WORK FOR WOMAN and *Over*

Sea and Land are excellent companions for the summer outing.

LAST month Mrs. Vrooman, of House to House work, visited 104 rooms in San Francisco, talked with 190 women and 160 children and secured the attendance of 90 at church services. Much is also being done in San José and Sacramento. Remember these Visitors in their arduous but most important work. The pupils in the Home School are doing well and are much interested in the new Bible course.

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

DIED, at Portland, June 22, Mrs. Dong Faiy.

These words chronicle the loss of a most estimable woman.* She was born in China, of heathen parents, some forty-four years ago. She was induced to come to the United States by false representations, and made her home in San Francisco. There Mrs. Condit found her and led her to Jesus. She removed to Portland, and when this Mission to the Chinese was opened in 1885, Rev. I. M. Condit, D.D., who came up from San Francisco to give his assistance, hunted her up and introduced her to the missionaries. Since then we have had a very intimate acquaintance with her. Every step we have taken for the help of the Chinese had her sympathy and support. In her company I have visited every Chinese woman in this city who was willing to receive a white visitor.

The Home for Chinese women and girls always had her best thought and interest. Because of her thorough knowledge of her own people, she has been able to meet them on their own ground, and, when necessary, has been competent to thwart their evil purposes. She has been an indefatigable worker. Although an invalid for years, she never spared herself. She was a woman of simple faith, earnest piety and full of courage.

She was a happy Christian. Her mouth was filled with laughter. She had sorrows and burdens of her own, but she kept them out of sight; only an intimate friend would know of them. Her face often beamed with the satisfaction which came from some help given to another at great pains to herself. She was a faithful friend and did not hesitate to speak a needed word of warning or rebuke.

I always found her wise in counsel. We entrusted her with difficult and delicate affairs with absolute confidence that she would do the right thing in the best way. She was the clearest headed Chinese woman I ever knew.

The closing scenes in her earthly life came hurriedly. She went to the hospital on June 15 to prepare for an operation. Before going, knowing there was some risk, she visited as many of her friends as possible. Then she was ready. She was doing well after the operation, when acute disease attacked her lungs and on the 22d she passed away.

She was a member of the First Presbyterian Church and her funeral was held in their Chapel. The service was conducted by Rev. W. S. Holt, assisted by Dr. Edgar P. Hill, the pastor. The interment was at Lone Fir Cemetery, in the lot owned by the Mission. Mrs. Dong Faiy was very fond of roses, and her tomb was buried beneath a mass of them sent by her friends. She is mourned by a large circle and we wonder who will take her place.

Frances A. Holt.

* See June WOMAN'S WORK, p. 170, and July, p. 182.

NEW AUXILIARIES AND BANDS.

MARYLAND.
Hagerstown, Mission Band.

NEW JERSEY.
Parsippany, Jr. C.E.

OHIO.
Cincinnati, First Ch., Golden Circle.
Clifton, Boys' Band.
Columbus, Olivet Ch., Earnest Workers.
Delphos, S.C.E.
Farmington, Willing Workers.
Freeport, Golden Links.
Loveland, Young Ladies' Society.
Toledo, Collingwood Ave. Ch., Inasmuch Helpers.
Toledo, Collingwood Ave. Ch., Little Light-bearers.

PENNSYLVANIA.
Philadelphia, Bethlehem Ch., Spring Violets.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from June 1, 1896.

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE.—Annapolis, 9; Baltimore, 1st, 123.45; 2d, 25.13, Willing Hearts, 8; Brown Mem'l, 200; Lafayette Square, 39, $404.58

CHESTER.—Chester, 1st, 10; Coatesville, 32; Lansdowne, 15.31, Y.L.B., 2.50; Lincoln, S.S., 5.75; Media, Annie G. Dale Bd., *debt*, 5; New London, 6.40; Oxford, American Chapter, 24, S.C.E., 91.66; Upper Octorara, S.C.E., Jr., 5; Wayne, Helen Newton Circle, 8.50, S.C.E., 3; W. Chester, 1st, 25; Westm'r, 7.25; A friend, 100, 341 37

LACKAWANNA.—Nicholson, 2.00

PHILADELPHIA.—Arch St., Joy Bells, 12, King's Gardeners, 15, S.S., 100; Hebron, S.C.E., Jr., 4.10; Kensington, 1st, 80; 1st N. Liberties, Gleaners, 30; Mem'l, S.C.E., *debt*, 5; North Broad St., 151 04; Old Pine St., Primary Sch., 30; Princeton, *special in mem.*, 720; Tabernacle, 20; Tabor, Messengers of Light, 20; Susquehanna Ave., 30; Tioga, Vanneman Bd., 19; Woodland, S.C.E., 8.05, Boys' Bd., 10, 1,254.19

WASHINGTON CITY.—Anacostia, Garden Mem'l, 3, Guiding Star Bd., 1.50; Falls Ch., 10; Hyattsville, 5, McIlvaine Bd., 10, S.C.E., 10; Lewinsville, 9; Wash'n, 4th, 55.06, Berwyn Chapel, Golden Chain, 6; 6th, 25, Cheerful Givers, 20; Assembly, 10, S.C.E., 10.89, S.C.E., Jr., 3; Covenant, 73.50, Y.L.B., 20, S.S., 58.53, Peck Chapel, 1.45; Eastern, 10; Gunton Temple, 22.17; Gurley Mem'l, 10; Immanuel, S.S., 1; Metropolitan, 25, Mateer Bd., 35, S.C.E., Jr., 5; N. York Ave., 100, Girls' Guild, 6.25, S.C.E., 3, Bethany, 16.29, Bethany Boys, 5.27, S.C.E., Jr., 5; North, Youths' Soc., 7.50; Tacoma Park, 2.40; Western, 15; West St., 25, S.C.E., 2.50; Westm'r, 12.50, S.C.E., 5, 645.81

WOOSTER.—Creston, 8.77; Mansfield, 17.58; Nashville, 10; Shelby, 10, 46.35

MISCELLANEOUS.—Bryn Mawr College, Pa., 116.75; Friends, through Mrs. Lenington, 40; Interest on investment, 180; interest on deposits, 163.50, 500.25

Total for June, 1896,	$3,194.55
Total since May 1, 1896,	$4,111.93

MRS. JULIA M. FISHBURN, *Treas.*,
July 1, 1896. 1334 Chestnut St., Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to June 20, 1896.

ALTON.—Alton, 9.26, S.S., 2.70 : Carrollton, 8 ; E. St. Louis, 10 ; Edwardsville, Jr. C.E., 3 ; Hillsboro, silver off., 10 ; Lebanon, C.E., 5 ; Bethel Ch., C.E., 3 ; (less Pbyl. ex. 1.41), $49.55

BLOOMINGTON.—Bloomington, 1st., 9.78 ; 2d, Chinese S.S., 10.50 ; Champaign, 90.32 ; Clinton, 10 ; Fairbury, 5.25 ; Philo, 20.76 ; El Paso, 2.30 ; Gilman, 12 ; Tolono, 7.64, 168.55

BOISE.—Bellevue, 1 ; Boise, 1st, 3 ; Caldwell, 2.15, 6.15

CENTRAL DAKOTA.—East Pierre, 1 ; Flandreau, 1.62 ; Huron, 31.40 ; Madison, 12.34, C.E., 5, 51.36

CHICAGO.—La Grange, C.E., 12.50 ; Lake Forest, Steady Streams, 24.44 ; Woodlawn Pk., In memory of Mrs. E. B. Springer, 35.13 ; Friday morning, Anon., 2, 74.07

COUNCIL BLUFFS.—Council Bluffs, 3.75 ; Griswold, 5 ; Hardin Tp., 2.65 ; Logan, 5.10 ; Menlo, 6 ; Missouri Valley, 6.20, Jr. C.E., 2.50 ; Woodbine, 7.50, 38.70

DENVER.—Denver, Central Ch., 21.85 ; Littleton, 3, 24.85

DETROIT.—Ann Arbor, C.E., 33.32 ; Detroit, Y.W.C.A., Miss Silver Circle, 100 ; Westm'r Ch., 34.25 ; Forest Ave. Ch., 13.12 ; Bethany Ch., 8 ; Pontiac, 14.70, Jr.C.E., 10, S. D. Circle, 4.34, Y.W.M.S., 13.24 ; South Lyon, 14.60 ; Ypsilanti, 26, 271.57

DUBUQUE.—Mrs. G. K. Nash, 10 ; Hopkinton, 8.53 ; Independence, 10.48 ; Pine Creek, 5, 34.01

FORT WAYNE.—Bluffton, Whatsoever Bd., 1.25 ; Kendallville, 4.15 ; Lima, Bequest of Mrs. Thompson, 773.44 ; Warsaw, 28.55, 807.39

FREEPORT.—Guilford, S.S. Gleaners, 13.25

GRAND RAPIDS.—Evart, C.E., 5 ; Grand Rapids, 1st, 12, C.E., 5 ; Westm'r Ch., 14, C.E., 12.50 ; Hesperia, 2.08 ; Ionia, 10, 60.58

GUNNISON.—Gunnison, 5 ; Salida, 6, C.E., 1.20, 12.20

HELENA.—Bozeman, 11.50

IOWA CITY.—Muscatine, Jr. C.E., 5 ; Iowa City, Unity Ch., C.E., 5, 10.00

KEARNEY.—Kearney, 3.83 ; Litchfield, C.E., 1.65, Jr. C.E., 32 cts. ; North Platte, 4.20, C.E., 2.02 ; Wood River, 1.72, 13.74

LAKE SUPERIOR.—Calumet, 5 ; Manistique, 30, 35.00

MILWAUKEE.—Milwaukee, Calvary Ch., 30 ; Ottawa, 3, C.E., 3, 36.00

NIOBRARA.—Hartington, C.E., 2.50 ; Ponca, C.E., 10 ; Wayne, 4.58, C.E., 3, 20.08

OMAHA.—Bancroft, C.E., 5 ; Bohemian Ch., 76 cts. ; Craig, 3.04 ; Fremont, 5.50 ; Omaha, 1st German, 80 cts., C.E., 5 ; Castellar St. Ch., 3.69 ; Knox Ch., 5, C.E., 6.25 ; Lowe Ave. Ch., 3.60 ; 1st, 5.60 ; 2d, 2.34 ; Schuyler, 2.14 ; Silver Creek, 24 cts. ; Waterloo, 1.20, 50.16

PETOSKEY.—Boyne City, 49 cts. ; Cadillac, 1 ; Clam Lake, 2 ; Harbor Springs, 1 ; Mackinaw City, 1.92 ; Traverse City, 9.53, 15.94

PUEBLO.—Presbyterial Offering, 10.05 ; Canon City, 1st, 7.50 ; Colorado Springs, 1st, S.S., 30.86 ; 2d, 2.50, C.E., 2.65, Jr.C.E., 2 ; El Moro, 2.65 ; Florence, 5.28, C.E., 3.33 ; La Junta, 1.25 ; Monte Vista, 3.75 ; Pueblo, 1st, 8 ; Mesa Ch., 8.45, C.E., 4 ; Walsenburg, 2.50, 94.77

ROCK RIVER.—Aledo, 25 ; Alexis, 3.75 ; Dixon, 5 ; Fulton, 15 ; Milan, 5.50 ; Princeton, 9 ; Rock Island, Central Ch., 1.40 ; Broadway Ch., 5.44, Ruth's Bd., 12.50, Willing Workers, 17 ; Seaton, Centre Ch., 2 ; Sterling, 12.50, 114.09

ST. PAUL.—Faribault, 2.50, S.S., 2.50 ; St. Paul, 1st, 5 ; Dayton Ave. Ch., C.E., 18, Jr. C.E., 5 ; House of Hope Ch., 36.50 ; 9th, 7.41 ; Merriam Park Ch., 6.75, 83.66

SPRINGFIELD.—Buffalo Hart, C.E., 4.35 ; Decatur, 56, Brier Bd., 5 ; Divernon, 3.25 ; Jacksonville, Westm'r Ch., Y.L.S., 10 ; State St. Ch., 53 ; 2d Portuguese Ch., C.E., 5 ; Macon, 12.50 ; Springfield, 1st, E. J. Brown Mem'l Soc., 15, S.S., 11.93 ; 2d, A friend, 3 ; 3d, 12 ; Pisgah, 7.50, 198.53

UTAH.—Nephi, Mynders Soc., 13.50 ; Salt Lake City, 3d, 10, 23.50

WHITEWATER.—Connersville, 24.60 ; Greensburg, 68.30 ; Kingston, 48.50, C.E., 7.50 ; Liberty, 4.38 ; Rushville, 7.95 ; Richmond, 78.47 ; Shelbyville, 12.50, C.E., 9, 261.20

MISCELLANEOUS.—Anniversary offerings, 3.95

Total for month,	$2,584.35
Total receipts since April 20,	$3,272.42

Mrs. C. B. FARWELL, *Treas.*
Chicago, June 20, 1896. Room 48, McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for June, 1896.

BINGHAMTON.—Binghamton, 1st, Jr. C.E., 5 ; Cortland, 23.85 ; Waverly, 1st, 20.41, $49.26

BUFFALO.—Buffalo, Bethesda, Y.L.S., 5 ; 1st, Volunteers, 10 ; Lafayette St., 17 ; Westm'r, 6.25 ; East Aurora, 25, 63.25

CHEMUNG.—Elmira, 1st, 29.25

EBENEZER, KY.—Covington, 20, King's Stars, 25 ; Lexington, Light Bearers, 1.71, Lucas Bd., 69 cts. ; Williamstown, Westm'r Juniors, 25 cts., 47.65

GENEVA.—Naples, S.S., 5 ; Penn Yan, 33 ; Seneca Castle, 20 ; Trumansburg, 12.50, 70.50

HUDSON.—Port Jervis, 6.20

MORRIS AND ORANGE, N. J.—Morristown, 1st, Y.L.S., 4 ; South St., 156.25, 160.25

NEW YORK.—New York, Central, 116 ; Mt. Washington, 9 ; Washington Heights, 25, King's Daughters, 5 ; University Place, 18.24, 173.24

SYRACUSE.—Fulton, 25 ; Hannibal, 10 ; Jamesville, 5 ; Marcellus, Jr. C.E., 4.35 ; Pompey, 10 ; Syracuse, 1st, 35 ; 4th, 35 ; Mem'l, 15, Y.L.S., 20, Willing Workers, 8.20, 167.55

UTICA.—Holland Patent, 10 ; Little Falls, 25 ; Sauquoit, 10 ; Waterville, 110, 155.00

WESTCHESTER.—Brewster, 8 ; Carmel, S.S., 8 ; Mt. Vernon, 29.06 ; New Rochelle, 1st, 10 ; 2d, 23.75 ; Peekskill, 1st and 2d, 15 ; Sing Sing, 1 ; Thompsonville, Ct., 10 ; Yonkers, Dayspring, 10 ; Westm'r, 30 ; Pres'l Soc., 35, 179.81

MISCELLANEOUS.—New Suffolk, L. I., Miss Alice Corwin, 25 ; through Miss Holmes, 65.50, 90.50

Total,	$1,192.46
Total since April 1, 1896,	$10,032.39

Miss HENRIETTA W. HUBBARD, *Treas.*,
156 Fifth Ave., N. Y. City.

Mrs. HALSEY L. WOOD, *Asst. Treas.*,
349 Lenox Ave., N. Y. City.

BOX DEPARTMENT.—From Nassau Pres. Soc. to Miss Minor, Ratnagiri, India. From Clinton, N. Y., to Miss Jacobson, Seoul, Korea. From N. Y., Central Ch., Y.L.S., to Mrs. Snyder, Bangkok. Siam. From Morristown, N. J., 1st Ch., Y.L.S. & Jrs. to Dr. M. P. Eddy, Beirut, Syria. From N.Y., Madison Sq. Ch., Jr. Sewing Guild, to Dr. M. P. Eddy, Beirut, Syria. From Utica, Bethany Ch., to Miss Jacobson, Seoul, Korea. From Morristown, N. J., 1st Ch., Y.L.S., to Miss Jacobson, Seoul, Korea. From a friend, N. Y. City, to Miss Babbitt, Hiroshima, Japan.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the Month Ending June 24, 1896.

CIMARRON.—El Reno, $2.50

NORTH TEXAS.—Denison, S.S., 6.65

TOPEKA.—Kansas City, Central Ch., 11 ; Grand View Park Ch., 5.52, S.C.E., 7.50 ; Spring Hill, 2.87 ; Wamego, S.C.E., 5, 31.89

SEQUOYAH.—Pres. Soc., 5.03

MISCELLANEOUS.—Harper, Ks., through Miss Cort, 2.75 ; a lady of Hutchinson, Ks., through Miss Cort, 5 ; Mrs. Chas. McKee, 10, 17.75

Total for month,	$68.82
Total to date,	$143.88

Mrs. WM. BURG, *Treas.*,
June 24, 1896. 1756 Missouri Ave., St. Louis.

Receipts of the Woman's Occidental Board of Foreign Missions to June 25, 1896.

BENICIA.—Fulton, 1.75 ; Grizzly Bluff, C.E., 2 ; Healdsburg, 3.75 ; Napa, Jr. C.E., 10 ; Santa Rosa, 29 ; St. Helena, Crown Winners, 2.50, $49.00

LOS ANGELES.—Anaheim, C.E., 6 ; Carpenteria, 50 cts. ; Colton, 25, S.S., 3.67 ; Coronado, Jr.C.E., 5 ; El Cajon, Climbing Vines, 5, C.E., 14.35 ; El Monte, 5.55 ; Ingelwood, 5 ; Los Angeles, 1st, C.E., 20 ; 2d, 10 ; Bethany, 4, C.E., 5 ; Central, 15, Jr. C.E., 15 ; Immanuel, 10.45 ; Mary T. Minor Bd., 32.25 ; Chinese, Golden Star Bd., 1 ; Spanish Sch., Estrellas de la Manana, 2.25 ; Monrovia, 3.70, C.E., 7 ; Montecito, 1 ; Ontario, Westm'r, 50 cts. ; Orange, Golden Links, 1.90 ; Palms, 2.50 ; Pasadena, 1st, Kellogg Bd., 15.85 ; Calvary, Little Drops of Water, 3.95, C.E., 2 ; Pomona, 5.65, S.S., 45 ; Riverside, Arlington, 10.30 ; Santa Ana, 5.75 ; San Bernardino, 6.50 ; Santa Monica, C.E., 2.75, 299.46

OAKLAND.—Alameda, B.B., 7.15 ; Berkeley, 1st, 18 ; Oakland, 1st, Sublette Circle, K.D., 5, S.S., 50, 80.15

SACRAMENTO.—Sacramento, 14th St., S.S., 4.75

SAN FRANCISCO.—San Francisco, 1st, 12, In His Name Soc., 27.20 ; Calvary, 8, S.S., 25 ; Franklin St., 2 30 ; Mem'l, 1.50 ; Mizpah, 1.50 ; St. John's, 5.50, C.E., 50 ; Trinity, 25, S.S., 16, C.E., 5.85 ; Westm'r, 11.50, 191.35

SAN JOSE.—Cambria, C.E., 7.50 ; Cayucos, C.E., 3 ; Highland, C.E., 5 ; Los Gatos, 12, Y.L.S., 12.50 ; Monterey, 1st, 1.50 ; San Jose, 1st, 45.70 ; San Luis Obispo, 1.75 ; Santa Clara, 17, 105.95

STOCKTON.—Fresno, 12.85, C.E., 5 ; Merced, 6.75 ; Stockton, 5.30, 29.90

MISCELLANEOUS.—Mrs. H. N. Bissett, Palmyra Springs, Wis., 10 ; Itaqui Ch., Parana, Brazil, through Miss R. Williamson, 7.66 ; Board rec'd at the "Home," 240.65, 258.31

Total since March 25, 1896, 1,018.87

INFORMATION CONSERVATION, INC.
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